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No. 1

SKETCH OF THE LIFE OF MOTHER CORNELIA CONNELLY FOUNDRRESS OF THE SISTERS OF THE HOLY CHILD JESUS 1809-1879

The plan of the following sketch was first suggested when the present writer found it necessary to gather information and verify facts referring to the Rev. Pierce Connelly in the making up and arranging of notes for the translated Letters of Bishop Francis Patrick Kenrick. A request for a few points of information about the later years of Pierce Connelly's life addressed to the Sisters of the Holy Child Jesus at Sharon Hill disclosed the fact that there was a fund of tradition living in the memories of the older members of the Sisterhood, who treasure now with reverence what they recall of traits of character and personality, the words and the example of their loved and venerated Mother Foundress: facts of life, which they then, as Novices or junior Sisters, could not understand, which are explained now in the knowledge of hidden sorrow

and heroic courage, the proofs of divine call to suffer, to endure, to build a work influence for the future.

The sources from which the facts have been drawn, the framework of this sketch, are *first*, Periodicals, Directories, Yearbooks, current newspapers of the time, Philadelphia and London Publications 1831 to 1851. *Second*, the unpublished Memoirs of Mother Connelly's Life gathered and arranged by the Venerable Mother Mary Francis Bellasis. *Third*, the recollections of living Sisters who knew Mother Connelly personally and retain impressions of her first associates in the early days of the foundation. *Fourth*, the annuals and records of the Sisters in America and in England.

In the Rooms of the Pennsylvania Historical Society, Locust and Thirteenth Streets, Philadelphia, Pa., are copies in manuscript of the early records of Old Christ Church ¹ In volume eight of these manuscript copies, page 4847, under the date of the first day of December, 1831, is the record of the marriage of Pierce Connelly and Cornelia Augusta Peacock. The marriage contract was made before the officiating rector of the church, the Right Reverend William White, who was also at this time Protestant Episcopal Bishop of the diocese of Pennsylvania.

There is nothing out of the ordinary in this official entry or its copy, nothing to indicate the future life-story of Pierce Connelly or Cornelia Augusta Peacock, nothing to mark off this particular union from several thousands of others there recorded. The record in its own place, in the list of names which precede and follow, is simply a reminder

¹ Christ Church, on west side of Second Street above Market was founded in 1695. There is a short History of the Church by Rev. Benjamin Dorr, D. D., published in 1841. It contains lists, apparently complete, of Rectors and Assistant Rectors of the church down to 1841, and many official acts of Wardens and Trustees.

to us, an index of assurance in the sacred character of Christian Marriage, in the faith which sustains love and mutual fidelity and continues to build up new homes in the great heart of the human family.

But when we leave the material and official record and follow the story of these two lives as it was known, and in part recorded in the news items and public prints of two generations ago, as it has been treasured by those whose lifework now is linked inseparably with these two names, we find facts which claim notice and attention, facts of the spiritual and pathetic side of life which give to history all its human value, and help us to realize that the drama of human life is something beyond the thought, the aims and designs of the heart and mind of man.

Cornelia Augusta Peacock was born in Philadelphia on the fifteenth day of January, 1809. The residence of her father, Ralph Peacock, an import merchant grocer, is given in the city directory of that year, at number one, Filbert Street. This was near the Delaware water front, and at that time a select section of respectable homes, now, and for many years past, the home almost exclusively of wholesale warehouses. Cornelia was the youngest of six children, Dodsworth, Ralph, Mary, Adeline and George. The mother, however, whose maiden name was Mary Swope, had been married before to a Mr. Bowen of Bowen Hall in the Island of Jamaica. There was a daughter by this former marriage, Isabella, who later married a Mr. Montgomery. After the death of the mother, in 1833, Cornelia made her home with this half-sister,² but at the time of the marriage, 1831, it appears that she lived with another sister, Mrs. Louis Duval³ (Adeline).

² Philadelphia city Directories for the thirties give the residence of Mr. Austin Montgomery at 252 Mulberry St. The Mulberry of 1830 is now Arch Street.

³ In the reports of the court trials in England, 1850, to test the legal

Pierce Connelly was born in Philadelphia, August 9, 1804. It has been thought that he was assistant rector of Christ Church at the time of his marriage with Cornelia Peacock in 1831; but his name does not appear in the lists of Rectors and Assistant Rectors in Dorr's *History of Christ Church*, 1841; neither is the name to be found in *The Early Clergy of Pennsylvania and Delaware*, by S. F. Hotchkiss, Philadelphia, 1890. In the *City Directories* for these years the writer has also failed to find the name Pierce Connelly. A probable solution may be that Mr. Connelly was trained for the ministry in England, as he is said to have been "duly consecrated by the Archbishop of Canterbury," that, returning to his home city, he exercised the offices of the church there, though not officially appointed at Christ Church; and thus met his future bride, who was a member of the choir and sang at the services in the historic Old Church.

A short time after their marriage, early in 1832, the newly married couple removed to Natchez, Mississippi, where Pierce Connelly had been assigned Rector of the Protestant Episcopal Church under the jurisdiction of Dr. Ortey, then Episcopalian Bishop of Tennessee. It is a fact to be noted here that in 1832 there was not a resident Catholic priest in the city of Natchez. There was a Catholic chapel remaining from the days of the Spanish and French regime, but only one priest in the diocese, a wandering missionary Father Brogard, when the first bishop, John Joseph Chanche was consecrated for the See, in 1841.

From 1832 to the late summer or the fall of 1835 the Connelys made their home in Natchez. There were born their first two children, Mercer, December 7, 1832, Adeline, March 6, 1835.

right of Mother Connelly's claim to separation, it is stated that the marriage was performed in Philadelphia, at the home of Mr. Louis Duval according to the rites and ceremonies of the Protestant Episcopal Church.

We probably shall never know just what the occasions were, what the circumstances in detail, which first moved Pierce Connelly and his wife to study the teachings of the Catholic Faith, a study which convinced them of the claims of Mother Church, opened the way to the one fold of visible unity, and later brought them to the thought of higher ideals, of devoting life individually, under the influence of a divine call, to the Apostolic work of "teaching all nations."

One point, in the way of divine providence, which was recalled later and treasured by the venerable foundress in her own religious and community life, was their observation of a strange and mysterious building,⁴ which upon inquiry proved to be the convent home of a Catholic Sisterhood. This information led to further inquiry and a sincere study of the then much misunderstood subject of Catholic convent life, the popular, absurd myths of the time, anti-Catholic literary caricatures of the aims and the work of "nunneries."

The statements made by Mr. Connelly in his letter of resignation addressed to Bishop Ortey seem to confirm this impression, that it was not evidence in favor of the Church, but the unfair, anti-Catholic tracts and onesided controversies which first led to the study of the Catholic side of the question. Pierce Connelly's letter has historic interest in the facts which he states, also the peculiar psychology of his

⁴ This convent building probably was observed on occasion of a visit to New Orleans or St. Louis or Louisville, where the two new American Sisterhoods, Sisters of Charity of Loreto and Sisters of Charity of Nazareth had been established and at work since 1812. There was, so far as is known, no Convent building in Natchez at this time. The subject was one of peculiar interest at the time, stimulated, as it naturally would be, by the violent agitation against Catholic ideals, and the virulent publications, evidences of the spirit of fanaticism and hate at its worst. *Six Months in a Convent* was published in 1834, *Maria Monk* in 1836, Lyman Beecher was active, lecturing and writing, the Charlestown Convent was destroyed by a mob of crazed bigots, Aug. 11, 1834.

style. I shall quote parts of it from the reprint in the *Catholic Herald*, January 6, 1836:

TO THE RIGHT REVEREND DR. ORTEY, BISHOP OF TENNESSEE.

Dear Bishop, my truly honored and Right Reverend friend and Father:

I know the grief that what I am going to tell you will create; but I know too, that you will respect the integrity and frankness of the course which I adopt. The attacks from every quarter upon the Roman Catholic Church have forced me into a laborious study of the controversy, and, I confess, my faith is shaken in the Protestant religion. I have resigned my parish, my kind, my generous parish, and have laid aside the active functions of my profession to weigh deliberately and devoutly my future duty. I know how great a sacrifice I make of feeling as well as interest, I know how much greater a one I may still have to make, and indeed all to which I have exposed myself. I pretend not to say where the truth will lead me. I only am persuaded of my present duty, and am determined, by the help of God, to follow it. . . .

Do not suppose, dear Bishop, my present feelings are any momentary impulse. They are the result of anxious study, they have given me many sleepless nights, and brought me low in health. And do not think I have been led to them by novel or exterior influence. I have read not one of the recent publications of the Roman Catholics, and certainly, nearly all against them.

I have had no communication on the subject with any clergyman or layman of their Church; nor have I consulted on the step I now take with any human being whatever. It is from a most *ex parte* Protestant examination of the subject that I have come to the doubts and the conclusions which I now send you. The subject, moreover, is forced upon me solely by our own church, and her vociferous terrors in England and at home. . . .

You will not doubt my faithfulness, do not fear my rashness. My first object will be to inform myself more fully of the doc-

trines, discipline and worship of the Roman Catholic Church as established by received General Councils, and learned arguments by which they are sustained. My next to compare, so far as shall be in my power, the operation in Roman Catholic Communities with that of the Protestants in theirs.

In bidding farewell to my dear parish and to yourself, my beloved and honored friend and father, I start a pilgrim in search of the truth. . . . In humble imitation of Saint Peter's obedience to the Angel, I cast my garment about me and follow what, in the fear of God, I believe to be the call of duty.

Your ever faithful and ever humble son and servant

PIERCE CONNELLY.

Natchez, Aug. 26, 1835.

In the month of December of this same year, 1835, the Connellys were in New Orleans on the way to Rome with their two children, Mercer, aged four, Adeline less than a year old. An unexpected delay in the sailing of the vessel on which they had taken passage was an occasion which brought Cornelia Connelly to a decision, a point of practical religion which seems to reveal a temperament, a natural disposition quite different from that of her husband. Directed by the counsel of the Bishop of New Orleans (later, 1850, Archbishop) Antony Blanc, Cornelia Connelly was received into the Church, made her profession of faith and received her first Holy Communion⁵ from the

⁵ An inquiry for information about the date of Mother Connelly's reception into the Church was made, but failed in results. The writer received the following letter. "New Orleans, July 15, 1919—Dear Sir: The case of Mother Cornelia Connelly was submitted to the Fathers at St. Louis' Cathedral, and they looked over the RECORDS for the record of Baptism, and find no record of the same. They also looked over the Records of St. Mary's Church, but find no trace of the same. Very sincerely yours, A. J. Bruerning, Chancellor."

See account of profession of faith and Holy Communion in *Cath. Herald*, Jan. 14, 1836. A letter of John Connelly, brother of Pierce, also a convert, and always after a loyal Catholic, quotes Bishop Blanc, saying that he would never forget the tears of joyful emotion which he saw streaming down Cornelia Connelly's face when he gave her her first Holy Communion.

hand of the Bishop of New Orleans before setting sail for Europe. Her husband was present in the church at the time, but preferred to wait to make his own public submission in Rome.

The Connellys reached Rome February 25, 1836, and on Sunday March the seventh ⁶ Pierce Connelly made his profession of faith and was received into the Church. On March (April?) the eleventh both together received the Sacrament of Confirmation. They remained in Europe until January, 1838. Reverses of fortune, the "hard times" in America of 1837, made it imperative to return to the United States to take care of business interests and temporal affairs.

During their stay of nearly two years in Europe the Connellys travelled some, and were honored, it appears, by representatives of culture and refinement in the Old World. During the summer of 1836 Pierce Connelly visited England with the Earl of Shrewsbury. It was probably on the occasion of this stay in England that the brief account of Connelly's conversion was written for the *Dublin Review* (See *Dublin Rev.* July, 1836, Supplement).

Rome was threatened by an epidemic of cholera in the spring of 1837. The Connelly family left Rome during May, 1837, and visited Florence, Bologna, Venice, Vienna. At Vienna the family circle was increased by the birth of their third child, June 22, whom they named John Henry.

Financial conditions from sources in America seem to have been quite secure for the first eighteen months' sojourn in Europe. There is a letter preserved in the *Memoirs* which may serve to indicate these American resources. It shows us also a sincerely spiritual and religious

⁶ In one of the reports of the separation trial, 1851, it is stated that Pierce Connelly was received into the Church, March 7 (Palm Sunday), 1836. The memoirs give Maunday Thursday as the day of Confirmation. Palm Sunday could not come so early as March 7. In 1836, the date of Palm Sunday was March 27. This probably is the date of Pierce Connelly's reception into the Church.

side of Pierce Connelly's life at this time, interesting chiefly in view of later developments. The letter was written from Rome in 1836, and is addressed to John Connelly at Natchez, the brother of Pierce. The brother was at this time not a Catholic, though later, in 1841, he came into the Church and persevered with his family, a loyal Catholic despite the disappointed hopes of his brother. The letter complains of the apparent neglect of friends in America for their convert relatives abroad:—"I suppose I need not ask why none of you write to us. It seems as if we ought not to look for it. God knows how often our hearts are with you, and that we love you none the less. It can not be that you have lost all affection for either of us. I know how well you used to think of the Catholic religion, and I do not fear the results, for I believe you were in earnest in reading *Milner's End of Controversy*—Great God, what a happy, blessed thing is true religion! What a miserable substitute for it are the inventions of Luther, Calvin, Henry VIII!" He then goes on to advise his brother (a non-Catholic) to "get up a Catholic Chapel" in Natchez, on the property of the family, "no matter how rude. The men would get into the habit of coming to Mass, and you would soon see the whole place more cheerful and decent and orderly. It would be such an excellent thing for the poor people employed in the factory, and for their children, and indeed for the happiness of all of you. None of us but have many sins to be sorry for; and, if it were only as a set-off against these, it would be well worth all the little trouble and money it would cost. It would bring a blessing on you, for it really seems to me that God seldom allows either an act of charity done to Catholics, or of respect to His religion to go, even in this world, without its reward."

Letters written during the summer and fall of 1837 show a growing solicitude about financial affairs in America and

dread of impending ruin. A letter written from Paris in October, 1837, asks the brother, John Connelly, to find some position of employment and support. They are preparing to return to America. Cornelia is delighted at the prospect of coming home again, Pierce Connelly is ready to accept employment, as he tells his brother, either as clerk in a bank, an overseer on a plantation or a teacher in a school.

The Connelys left Europe (the port is not given) November 7, 1837, and reached New Orleans January 7, 1838, sixty-one days crossing the ocean. There is a letter written from New Orleans on the day of their landing in which Mr. Connelly says to his brother: "We hope to be with you at Natchez as soon as this letter, provided we can get out of the hands of the Custom House Officers Cornelia and the children are very well. She is more rejoiced than I can say over our return to our *peaceful quiet home life*." But farther on he adds: "She can look ahead bravely to coming—I must not say storms—but times when we may find ourselves without a home."

What the pecuniary losses were in particular which brought the Connelys home to Natchez, and left them there apparently without the security of a home of their own, we do not know. It is not within the scope of this sketch to search out the causes of the unnumbered financial failures of 1837 to 1841. The money loss meant for the future foundress a first taste of the life of sacrifice. It meant that Pierce Connelly and his wife must now of their own energy and genius provide a home and support for their little family with no dependence on former sources of wealth or the social standing which wealth can command.

From January to June, 1838, it appears that the Connelys remained in Natchez. In June of that year arrangements had been completed with the Fathers of the Society of Jesus to have Mr. Connelly teach English Literature

and Rhetoric in the College of St. Charles at Grand Coteau, Louisiana. June 24, 1838, the Connellys with their three little children took possession of a cottage, not far from the College of St. Charles, but a part of the Convent property of the Religious of the Sacred Heart, who still conduct the Academy and School for girls established at Grand Coteau by Madame Duchesne in 1821. The little cottage with its grounds received the name *Gracemere*. From this peaceful little home Pierce Connelly entered upon his work, teaching in St. Charles.⁷ The future Mother Foundress also, apart from her home duties and the care of her three little ones, found time to give lessons in music and to direct the course in music at the Academy of the Sacred Heart. In later times in England, Mother Connelly used to speak of the years at Gracemere as the happiest of her married life.

At Gracemere a fourth child was born, a little girl, July 22, 1839. She was baptized in the Convent chapel by Bishop Blanc, and given the name, in honor of the Saint of her birthday, Mary Magdalen. This baby's life was very short. She died September 10, 1839.

The year 1840 brought two great trials into the life of Cornelia Connelly, tests of virtue and endurance in the great mystery of human suffering. The first of these came at the end of January of that year, the death by scalding of her youngest child (now since the death of the baby, Mary Magdalen), John Henry, the little lad born in Vienna, June, 1837—The description is preserved in Mother Connelly's own notes, and tells briefly how this beautiful child two and a half years of age was playing on the premises with a large Newfoundland dog. This big animal running playfully against his little human companion threw him

⁷ His name will be found in the Catholic Directories, 1839-1840, Professor of English Literature and Rhetoric.

over, and the child fell into a large cauldron of boiling maple syrup, which was being reduced, as was the custom, on the premises, from maple-sap to sugar for domestic use. The poor little sufferer lived, and opened the way to his mother to endure suffering, for forty-three hours after the accident. In Mother Connelly's own notes the entry stands: "At early dawn on the feast of the Purification he was taken into the Temple of the Lord." This appears to have been the first great sorrow of Cornelia Connelly's life. It was of short duration. Unlike the crosses of her later life, this remained only a memory when the little sufferer had breathed his last. The second great trial came in October, the thirteenth, the feast of Saint Edward the Confessor, a day ever after treasured in the memory of the Mother Foundress, and still observed by her spiritual children, the Sisters of the Holy Child Jesus as the day of "*Foundation*."

It was on this day that Pierce Connelly first revealed to his wife what he believed to be the promotings of divine grace, the call to be a priest, to devote the remaining years of his life to the office and work of Apostolic ministry in the Church. They were walking home from Mass in the Convent chapel, as was their custom, when Pierce Connelly disclosed this secret of his vocation to his wife. It was not a sudden impulse. It was the subject of long thought and deliberation on which he had sought the counsel of his spiritual director. In her long years of suffering later in England, Cornelia Connelly often recalled this fact, and thanked God that the *call* came *first* to him, that the suggestion was his, when she had no thought of separation.

Mrs. Connelly must have known the character, temper and disposition of her husband, as these are manifest in his letters, and in the conduct of his later life. She must have known his natural generosity and enthusiasm, excellent qualities when rightly controlled, his insistence on his own judgment, the habit of *justifying* his own views and fixed

ideas. This knowledge of Pierce Connelly's character, and the dread of an element of pride, of misguided zeal, of self, in this vocation to the priesthood, must have been factors of difficulty and pain in the heart of the wife and mother when she was asked to make a life's decision. There was the prospect, moreover, of a lifelong sacrifice, of giving up her happy peaceful home, of resigning a mother's greatest consolation, the care and training of her children. Added to this is the fact that the suggestion was made only a few weeks before the birth of their last child. Yet, judging from later events, and from the cherished remembrance of this day, it appears that Cornelia Connelly then made the decision of her life, the deliberate choice to offer all that was most dear to her on earth on condition that Pierce Connelly's desire proved a divine call. Speaking in confidence to some of her spiritual children in later years, she was wont to say that the beginning of the Society of the Holy Child Jesus was on this feast of St. Edward, and that it was founded on a "*breaking heart.*"

Eighteen months passed in the peaceful little home at Gracemere after this first suggestion of separation before Pierce Connelly found a way to enter upon his plans to follow a vocation, which he, his wife, their friends and counselors evidently believed to be a divine call to the priesthood. Through the kind intervention of the Earl of Shrewsbury, whom the Connellys had met in Rome in 1836, and whose friendship and confidence they enjoyed, a position was secured in which Pierce Connelly was to act as traveling companion to Mr. Berkely of Spetchley, one of an old English Catholic family. They were to travel on the continent; this would open a way to visit Rome, to get the advice and the practical judgment of canonists and ecclesiastics there.

On the fifth day of May, 1842, Pierce Connelly left Gracemere for England. The oldest child, Mercer, now a

boy of nine, went with the father to enter the Jesuit School at Stonyhurst. The two younger children, Adeline, now six years old, and the last born, less than two, remained with their mother in a little cottage on the convent grounds, known as the "bishop's cottage." Gracemere was left vacant. In this trial of separation, the breaking up of her home, the sacrifice of natural affection, we can find one consoling feature at least in a heart of sympathy that was near and could understand. The oldest sister of the family, Mary Frances Peacock, was then a novice in the Sacred Heart Convent at Grand Coteau. She had been received into the Church on the occasion of a visit to Gracemere, the day after the death of the little boy, John Henry, February 2, 1840. On the same day, February 3, 1840, Bishop Blanc gave her her first Holy Communion and the Sacrament of Confirmation. She was received into the Convent as a postulant June 18, 1841 after a retreat which the two sisters made together, a study of spiritual life and vocation.⁸

⁸ Madame Mary Frances Peacock was later, while still a novice, transferred to McSherrystown, Pennsylvania, subsequently to the school on Logan Square, Philadelphia, Pa., thence to Eden Hall in 1847 where she was in charge of higher classes. She made her final vows at Manhattanville, Dec. 8, 1848, was superior successively in the Convents at Halifax, Albany, St. Louis and Chicago. She came to Philadelphia as Assistant Superior in 1867. In 1870 Mother Peacock was appointed superior of the Convent in Rochester, N. Y., where she died, December 24, 1871 (from a letter of the Religious of the Sacred Heart, Eden Hall to F. E. T., Sept. 9, 1919). All the other members of Mother Connelly's family (Peacock) became Catholics, excepting Ralph, the oldest brother. One at least of two brothers, of Pierce Connelly, John, became a Catholic, and persevered notwithstanding the dis-appointment of Pierce Connelly's later years. There is a letter of John Connelly written to the Sisters in England on occasion of the death of their Mother Foundress in 1879, which deserves a place here. I quote from the *Memoirs*. . . "On the 23d of July, 1841, in the Chapel of St. Mary's College of the Jesuit Fathers, Kentucky, I was received into the Church and baptized by the Rev. Father W. S. Murphy, S. J. The following Sunday, in the Chapel of Loreto I made my First Communion and received Confirmation at the hands of the saintly

There are some points of interest in the letters written by Pierce Connelly during this first period of separation. One dated from England, Alton Towers (the home of the Earl of Shrewsbury in Staffordshire), July 14, 1842, is addressed to his brother, John Connelly, at Natchez. He tells his brother that the boy, Mercer, has been placed at School with the Jesuits at Stonyhurst. "The only thing to be wished," he says, "is that he could see now and then his blessed little mother, and rest under the sweet influence of her holy example. The happiest hours I have spent since I left home were those when I took Cornelia's place, and said the Rosary and the Litany of Our Lady and the rest of our prayers with the little fellow." In this letter he says that he has sent flower seeds for his wife and Madame Cutts (Superior of Sacred Heart Convent Grand Coteau). He speaks of their brother George not yet a Catholic: "I mean our brother George to take Cornelia north (perhaps to Philadelphia) next year. I can truly say I find my only consolation in the Church, and my happy hours before the Blessed Sacrament. I hope to be in Munich before the end of October, and in Rome by the end of November."

There are some letters from the mother to Mercer at Stonyhurst—she calls him *Merty*, and the two little ones with her *Ady* and *Frank*. These letters show us the love and heart of a mother; but throughout express what we can almost feel in reading them, a wonderful spiritual refinement,

Bishop Flaget, and with his consent married (probably later) a protestant lady. Shortly after our marriage I took her to Grand Coteau, where we remained till Easter, 1842. Thanks be to the Good God my object in taking her there was attained. Through the kind and careful instruction, and, above all, by the sweet and holy example of my sister-in-law (Cornelia Connelly), Angelica became a Catholic, lived true and devoted to her religion, and died a most holy death in 1856. . . . It was on this visit that I saw most of my brother's saintly wife, and your blessed Mother Foundress. It was then and there the strong affection grew up between us, which, lasted, I hope, till her death."

an insight of character, a knowledge of human nature and its frailty which reveal an exceptional personality gifted by nature and grace. In one of these letters written in 1843 to Merty (then aged eleven) she is analysing what the boy has evidently told her of some school companion. "F.", she says, "is a nice boy—he feels more for his brothers and sisters than for himself, and has no vanity nor flash about him. Some are too proud to be vain. Now this is a form of pride, that, if I dare like any sort of pride, I should be tempted to like." In another letter "our passions are of no consequence, you know, provided we only govern them, and do not let them govern us I bless you, my dear boy, as you go to bed, as if I were close by you, and you have only to whisper to your Guardian Angel to put a little cross on your forehead for me." A last example is one of motherly correction and gentle advice. The lad had evidently asked his mother for pocket-money to be forwarded surreptitiously: "Now, my dear boy, go to the Father Rector, and explain with openness why you wished me to put the money in the cocoa. If you wished to hide it, why ask for it? Explain this to me with courage and generosity; and, if there is anything to make you feel ashamed about it, do the penance. That will cure you of ever doing the smallest action that will savor of deception."

During the early days of July, 1843, Mrs. Connelly received a letter from her husband informing her that her presence was required at Rome. She was to meet him in England without delay. In four days she had made all preparations, and on July 13, 1843 she writes to her brothers-in-law, John and George Connelly, arranging to meet them as she passed up the Mississippi and Ohio on the way to Philadelphia. Writing to John at Natchez, she says: "Dear John. You will no doubt be much surprised to know that we are on our way to Philadelphia Ady and Frank are both well I go to New Orleans first to

arrange our affairs, but will start from there as soon as possible, and in the best boat—perhaps stay there one day; so be on the watch for us.” To the other brother she writes: “Dear George: I send a letter to tell you that we are off. I hope to meet you at Natchez or Vicksburg I send one to Port Gibson at the same time, to make *more* sure of you, and one also to John at Vicksburg. Ever your affectionate sister C. C.”

There is no further information about this voyage over the Atlantic. It is certain however that the whole party, Mr. and Mrs. Connelly and the children, were at Alton Towers, the guests of the Earl of Shrewsbury in August, 1843. In October they were in Paris. They did not reach Rome until December 7, 1843.

It is quite evident that the attitude of Cornelia Connelly to the problem of separation from its first suggestion, in October, 1840, was one of humble and docile submission to the design of divine providence, not to allow the sole interests of self, her love of home, her children, her affection for Pierce Connelly to stand in the way of the divine call, if this should prove a divine call to the priesthood. She has left on record no word of enthusiasm, no expression of feeling or sentiment to encourage her husband in his plans. The *notes* which she made during spiritual retreats at Grand Coteau, and now in March, 1844, in the Convent of the Sacred Heart in Rome, show us only a gentle resolve to suffer, to endure what God wills for the good of others, to walk in His way, “the royal way of the cross.” In the retreat in Rome, March, 1844, she wrote this *note*, which reveals her heart’s decision, and seems like a foregleam of her future work for schools and Christian ideals of education in England and America; “If, O my God, Thou art pleased to place me in religious life. I offer myself to Thee, to suffer in my heart with Thee, and for Thee, not to do my will, but Thine, in the will of my superiors.” At the end of this

note she has written: "They who teach others shall shine as stars in heaven!!!'" (Daniel, XII-3).

There is a letter written from Rome by Pierce Connelly to his brother John, dated St. Patrick's Day, 1844, which shows how the case then stood, and reviews some facts of the past four years.

"Long before the holy Bishop Flaget spoke to you of his desire that Cornelia and I should give ourselves wholly to God, we had already taken our resolution in the Autumn of 1840 My journey to England, as you may suppose, was really with a view to the same I had agreed to pass some years with Lord Shrewsbury, and Cornelia with the Princess Borghese, but now, within the last month, the Pope has approved of the thing, and everything is determined. His Holiness sent for the Cardinal Vicar the day before yesterday, and told him he dispensed with all letters dismissary from America, and that His Eminence might give me Minor Orders immediately, that this will perhaps be done before the end of Lent, and Cornelia at the same time will enter the Convent of the Sacred Heart, not as a Novice, but only as a postulant, remaining at liberty so long as Frank has need of her."⁹ He reminds his brother that all this is told in confidence, that their plans were not known in America, that not even Mary Peacock, Cornelia's sister, had any knowledge of the intended separation.

Some time between the writing of this letter, March 17, and April 9, the Connelys with their two younger children, Adeline and Frank, were called for a private audience with the Pope, Gregory XVI. The result of this audience was the Pope's decision that Pierce Connelly was to retire to the *Collegio dei Nobili* and pursue his studies for the ecclesiastical state. Mrs. Connelly with the two children was to reside in the Convent of the Sacred Heart, the *Trinità*.

⁹ Adeline had been placed as a boarder in the Sacred Heart Convent, *Trinità dei Monti*—December 17, 1843.

Little Frank and his nurse were to have a little house in the Convent garden, and the child was to remain under the mother's supervision.

April ninth, 1844, Easter Monday, is the date, as copied in the original French, from the Convent Journal, on which Mrs. Connelly took up her residence in the Sacred Heart Convent of the *Trinita* as a postulant. The deed of separation had been drawn up formally and signed on the first day of April, Monday of Holy Week, 1844. During this same Holy Week Pierce Connelly put on the clerical dress and entered the *Collegio dei Nobili* as a student. May first 1844 he received minor Orders in the Convent Chapel of the *Trinita*. On the twenty-second day of June, 1845, Pierce Connelly was ordained sub-deacon in the same Convent Chapel. Three days before, June 18, Cornelia had signed the formal record of her solemn vow of perpetual chastity. A week later, June 29, Pierce Connelly received the Order of Deacon, and July 6, 1845 he was ordained to the priesthood. His first Mass was celebrated July 7, in the Convent Chapel. At this Mass the little Adeline received her first Holy Communion from the hand of her father, and Cornelia (probably from behind the Convent grill) sang "*Tu es sacerdos in aeternum.*"

Was this ordination of Pierce Connelly an error of judgment, a mistake from motives of misguided zeal? Or were the events which developed four years later altogether the result of stubborn pride and a temperamentally unbalanced or ill-balanced mind? Surely there must have been men, conscientious and observing, to counsel and advise, men to read characters and to judge personal worth in the face and the outer life of Pierce Connelly. Wherever the responsibility is placed, Cornelia Connelly seems to be clearly free of blame. She submits trustingly, uncomplainingly to the judgment of others to whom she has good reason to look for safe guidance. Whether we place the burden of re-

sponsibility here, or later, limit it to the pride and stubbornness of Pierce Connelly's will to be master, Cornelia is the victim. She suffers the consequence of the blunder. She pays the price of the human error in patient, silent, uncomplaining suffering; but as always in the great tragedy of human life and history, her recompense is the triumph of right: "*Et ideo victor quia victima*" (St. Aug. Confess., X-43).

The facts in detail which led up to the choice of England as the future field of labor and life-work of Cornelia Connelly were probably never minutely noted down or made the subject of particular record. From the few facts known it seems that the work took shape and grew almost independently, without elaborate plans of its human factors. There was, firstly, the need of Christian schools in the great industrial and commercial centers, the manufacturing towns of England. Secondly, only uncloistered communities could meet practically and solve effectively this problem of education for the middle classes and the working population. Thirdly, it was one of the great objects of Bishop (later Cardinal) Wiseman's life to introduce religious communities to take the place, and to do the work of the monastic schools of the days of Catholic England, to turn the tide of irreligion, prejudice and misbelief, where anti-Catholic feeling had been the ruling passion since the time of Elizabeth. The jurisdiction of Wiseman, then Coadjutor to the Vicar Apostolic of the "Midland District," Bishop Thomas Walsh, extended over Staffordshire, the home of the Earl of Shrewsbury, the friend and patron of the Connelys and Derbyshire the future first home of the Sisters of the Holy Child Jesus. There is a fourth fact recorded in the *Memoirs*, evidently from the venerable Foundress' own statement, that it was the judgment of Pope Gregory XVI, given in a personal interview, probably by way of counsel and advice, "that she was not called to join any then existing order;

but that she had a vocation to do a great work in God's Church " naturally and quite instinctively the mind of the Foundress would turn to her native land in her plans for the work of the new Institute. America, where she first had received the blessings of faith, among her own, would be the first field suggested for the future work of those whose labors she was to direct. But here again the judgment of the Pope determined her choice and the decision in favor of England. "From England," he said, "let your efforts for Catholic education reach America." A fifth fact is, I believe, to be admitted in the advantages and encouragement which England just then offered, the moral and the material support of the Earl of Shrewsbury as patron of the undertaking and Bishop Wiseman as its ecclesiastical guide and support. No assurance or encouragement like these could be found in the United States, where anti-Catholic feeling had just shown itself in the "*Nativist*" spasms of eighteen hundred and forty-four.

Cornelia Connelly's relations with the Religious of the Sacred Heart in the Convent of *Trinità*, where she had resided nominally as a postulant for nearly two years, were evidently most cordial. Her own sister, Mary Frances Peacock was one of their community in America. She herself had taught in the Academy and practically found her home in the Convent at Grand Coteau, 1839 to 1843. She had here, in the *Trinità*, the care and instruction of English converts and visitors, and evidently the confidence of the Religious, who have recorded in the Convent Journal the fact that they were edified by her example of regular and religious observance. But Cornelia Connelly's calling was, as is seen in the result, for the work of the uncloistered Sisterhoods, a work of Christian education peculiar to the conditions of modern times, which demand at once the devotedness, the loyalty to the Counsels, the life of sacrifice of the uncloistered religious, and the actual interest of con-

tact with the children or our generation; a mingling with their young charges which will keep before them the influence of example and the power of practical religion. The call came from England and Cornelia Connelly trusting in Providence followed it.

There is a letter written by Cornelia Connelly to her brother-in-law, John Connelly in America from "Chez les Dames de l'Assomption—Chaillot," without date, but evidently some time during the summer of 1846, as she speaks of the death of the Pope, Gregory XVI and the election of Pius IX. She had left Rome in April, the eighteenth (thirty-three years to the day before her death in 1879). She is on her way to England with her two younger children, Ady and Frank, who are eager to meet their brother Merty in England. She expects to leave Paris in August, going to the Berkeleys at Spetchley Park, there her future course¹⁰ will be decided.

Pierce Connelly writes to his brother, John, August 17, 1846, from Alton Towers, that "Cornelia is expected in England to-morrow." He says that he has not seen her since she left Rome in April, does not expect to see her until she is settled in a Convent. He is taking Merty as far as Derby to-morrow on his way to join his mother and the two younger children at Birmingham.

It was at Birmingham early in the month of October, 1846 that Mrs. Connelly parted from her children. Merty was to return to the Jesuits at Stonyhurst; Ady was placed with the Nuns of the Holy Sepulchre, New Hall Chelmsford; Frank was given to the care of Mrs. Nicholson's school for small boys, Hampstead,¹¹ London. These schools

¹⁰ Pierce Connelly had secured a place as Chaplain at Alton Towers during this same summer, and was at this time in England engaged in the work of the priesthood.

¹¹ For schools where the children were placed see *Catholic Herald*, Dec. 17, 1846—Letter of Pierce Connelly—reprinted from *Catholic Telegraph*.

were evidently the choice of their father. This probably was one of the most painful trials of Cornelia's life. It was the final offering of the sacrifice which she saw in prospect ever since Pierce Connelly's first proposal to separate, at Grand Coteau in 1840, before her youngest child was born. One who observed her then, who was later one of her first associates in religious life, and labored forty-six years as a Sister of the Holy Child Jesus in England and America, Sister Aloysia, has told her impressions in the *Memoirs*: "It was at this time I first knew her," she says, "and I watched her as I would a Saint: so patient, so gentle. I wondered how she could be so very calm and peaceful Peace seems to be a virtue she possessed herself, and valued very much in others."

It was Cardinal, (then Bishop) Wiseman, coadjutor to Bishop Thomas Walsh of the "Midland District," who determined the first field of work for the proposed new Sisterhood. It was he also who decided that Cornelia Connelly should direct the work from its first beginnings, that she frame the Rule and ordinances for the new Community, that she, under the guidance of the Holy Spirit, must be her own "Novice Mistress," and take upon herself the responsibilities of "Foundress."

In a letter which must have been written, at the latest, early in October, 1846, Bishop Wiseman addresses Mother Connelly and two associates who had joined her in Birmingham as "My dear Daughters in Christ Jesus," he assigns their work and their first Community residence in Derby, then as now, a busy industrial center for the manufacture of porcelain and silk. "The field which you have chosen", he tells them, "for the exercise of spiritual mercies is indeed vast and almost boundless, but it presents the richest soil, and promise of the most abundant returns. The middle classes, until now almost neglected in England, form the mass and staple of our society. They are the '*Higher Classes*' of

our great congregations They have to provide us with our priesthood, our confraternities, our working religious. To train the future mothers of this class is to sanctify entire families, and sow the seeds of piety in whole congregations May God prosper and bless you and your work; may He fill you with His consolations, making you His faithful handmaids for the good of His holy Church.

"I am ever sincerely and affectionately yours in Christ.
N. WISEMAN."

TO THE SISTERS OF THE HOLY CHILD JESUS

The first home of the Sisters in Derby was part of a "foundation," a splendid pile of Gothic structure, including a Convent and Chapel, with church, presbytery and schools, designed by Pugin, the famous restorer of Gothic architecture in England, built at the expense of Lady Beaumont, a convert, the daughter of Lord Lonsdale. From the first the "splendid edifice" described by Bishop Wiseman did not appeal to the taste and ideas of Mother Connelly. She is said to have exclaimed when first she saw the beautiful buildings: "We shall never stay here; this is not Bethlehem."

It was the thirteenth of October, 1846, the feast of St. Edward, the anniversary of the day of "*Foundation*" at Grand Coteau in 1840, that Cornelia Connelly with three companions, after Mass and Holy Communion in the Chapel of the Sisters of Mercy in Birmingham, set out for the new undertaking in Derby. That same evening these four took possession of their new Convent home. At this time they wore no distinctive religious habit, only the plain dress designed by Mother Connelly, which is still the uniform worn by postulants for the Sisterhood. The habit of the Sisters was also designed later by the Mother Foundress, severely plain with nothing to draw attention from the non-Catholic, and often anti-Catholic surroundings of their work in

England.¹² On the sixteenth day of December, 1846, Mother Connelly received the habit and the white veil of religion at the hands of Bishop Wiseman. She then entered formally upon her probation and novitiate to establish the Sisterhood of the Holy Child Jesus. This evidently was carrying out the counsel of Gregory XVI—that she was not to enter any existing order of religious women; and was yet called to do a great work in the Church. Bishop Wiseman assigned the beginning of that work, placed her, a Novice, the “Novice Mistress” of a new Community; and a year later, December 21, 1847, confirmed his previous action, when he received her first profession of religious vows, and recognized her right, as religious superior, the only professed nun in the new foundation, to receive the submission and obedience of her associates, a community then of about twenty white-veiled novices.

The work of the new community at Derby was *first* the care of the parish school with an attendance of about two hundred children—*Second*, a night school was opened for those who could not attend the day school. *Thirdly*, instructions were given to factory girls who could not attend during school hours. *Fourth*, the regular Sunday school for Christian doctrine. In 1847 a boarding school was opened with the usual high-school and Academy branches, and thorough courses in English and French.

The Derby foundation, however, was destined, it seems, to be only a temporary home. Mother Cornelia’s words—“We shall never stay here: This is not Bethlehem”—proved true. From letters written to Mother Connelly during the summer of 1848, after Bishop Wiseman had quite certainly been transferred from the Midlands to the London

¹² The habit of the Sisters remains still the same as then designed, with some minor changes only in the width of sleeves and the veil. The silver cross and the ring, a crucifix circlet, were approved by Pius IX, when Mother Connelly visited Rome in 1854.

district to succeed Bishop Griffiths, it appears that the Convent property at Derby had been burdened by financial obligations. It was used, evidently as security to raise money for the relief of converts, with the assurance of help for the same purpose from Rome and the Association for the Propagation of Faith in Paris. This debt could be controlled without inconvenience to the Sisters so long as Bishop Wiseman remained in the Midland district. But the change of regime brought with it complications, which were not foreseen, as appears from these letters, and which neither Bishop Ullathorne, Wiseman's successor in the Midlands, nor the Sisters could control. In consequence of these financial difficulties it was agreed, with Bishop Ullathorne's consent, though he was loath to lose the services of the Sisters, that the little community should accept the offer of a new foundation at St. Leonards-on-Sea, a watering place near Hastings in Sussex within the jurisdiction of Bishop Wiseman's new field of labor. The change was made and the little Community was settled in its new home at St. Leonard's just before Christmas, 1848.

It is impossible now to trace the beginnings in detail of Pierce Connelly's cruel conduct toward his wife and her new religious foundation in England during the years 1848 to 1851, and the apparently insane course of the later years of his life. It is not improbable however that the financial difficulties, the burdening of the Convent property at Derby, for which the Mother Foundress had been in no way responsible, may have been an opening wedge. It is evident from Pierce Connelly's letters that his attitude toward the future Cardinal Wiseman was one of determined antagonism. As early as the summer of 1847, during Mother Cornelia's novitiate probation, Connelly succeeded, through influence at Rome, in having a personal friend, whose traveling expense she paid from Italy to England, appointed as Chaplain to the Sisters. This Chaplain must

depend of course for his faculties upon Bishop Wiseman. A stranger however to customs in England, and not well versed in the language he appears to have made himself prominent mainly by some errors of judgment and a wonderful gift of getting around the law and established custom on points of legal technique.

A letter written by Mother Cornelia to the Earl of Shrewsbury, probably in 1848, states that it is "my wish that he [Pierce Connelly] should give up any interference with our Convent or our Rule. His visit to Rome has been only time and money thrown away, so far as we are concerned. And indeed, as soon as I knew what he was doing in Rome, I was obliged to write to the Cardinal Prefect at Propaganda to prevent anything being done. Had anything been done, I should not have accepted it, since it would not have been with my knowledge or consent I shall write again to Propaganda, but it will be, as I did before, to disapprove of any interference by Mr. Connelly in the Rule, or any additions or changes of the same, which I brought with me from Rome approved of by the Cardinal Will you then, my dear Lord, explain all this to him [Connelly] in your own gentle, holy way and induce him to turn his heart to his flock for the love of God—I have much more that I wish to say to you, but I cannot now do anything more than undeceive Mr. Connelly in his hopes of *ever having anything more to do with our Convent or our Rule.*"

There is a letter of Pierce Connelly written to Bishop Ullathorne evidently in 1848 about the time of the removal of the Sisters to St. Leonard's. This letter reveals the animus of Connelly against the future Cardinal Wiseman (for no reason apparently, but that he has been thwarted in his scheme to have the Sisters made exempt from episcopal jurisdiction and visitation). He tells the Bishop, Ullathorne, that he has heard that the Community is about to leave his jurisdiction, "to come again under that of Dr.

Wiseman." "My object in writing," he says, "is to beg your Lordship to prevent this." He declares in this letter that he is "determined," if he may not have his way, "to appeal to the laws of the country." In a postscript at the end of this letter he adds the conditions on which he is "still willing to take no further steps." They are: *First*, a solemn engagement (private) to have hereafter no communication by word or writing, direct or indirect, with Bishop Wiseman or Dr. Asperti.¹³ *Second*, free intercourse with the sacred observance of the laws of trust and secrecy, by letter and by personal visits in the presence of my children, or some other person, as at Rome, after I was admitted to the holy priesthood, with the express authority of his Holiness, Gregory XVI."

The answer of Bishop Ullathorne to this letter states that the "Community over which the Reverend Mother Cornelia presides," the "Society of the H. C. J." is no longer under his jurisdiction. He says that he will make known to Dr. Wiseman his [Connelly's] *feelings*. He concludes: "Let me beg you to consider the whole circumstances of your position before acting in these matters, and to consider them in the sight of Almighty God."

The "*conditions*" of Pierce Connelly were of course refused on principle, the principle of constituted ecclesiastical authority in England, the only authority that could safeguard Mother Connelly's new foundation, her life-work, and the work of those who had trusted their life's vocation in her hands, who had chosen to follow the Counsels under her Rule.

It is quite evident, I believe, from this letter of Pierce Connelly and his ultimatum addressed to Bishop Ullathorne

¹³ Dr. Asperti was the trusted friend, the Italian Chaplain whom he had brought from Italy; but who had opposed Connelly some months before, offended him and evidently incurred his everlasting displeasure.

that the restraint of celibacy was not even a remote factor in his decision to enter the civil courts of England for a contest to "recover" his wife. He had experienced opposition. His imperious will to have his own way had been crossed. He had the peculiar psychological temperament to "justify himself," to prove *his* way right at any cost. The cost was not in sight. The view of suffering, which the scandal and its consequences would bring upon Cornelia Connelly was obscured by the sole thought of self, injured self, wounded self and the fixed determination to *vindicate* self.

It was during the month of December, 1848, just when Mother Foundress and her little Community were leaving their first Convent home in Derby for the new Foundation at St. Leonard's-on-Sea, that Pierce Connelly instituted proceedings in the Court of Arches, London, to "recover his wife," as it then appeared to the eyes of the non-Catholic world ever ready for scandal: to defeat her, as it appears to us now, to force her to yield to his demands, when faced by the prospect of ruin for the work to which she had consecrated her life, ruin for the little society of chosen souls whom she was forming for the Apostolic work of Christian education. But if Pierce Connelly could be stubborn and unyielding, if he had qualities of perseverance worthy of a nobler cause; Cornelia Connelly also could be resolute and strong. Her strength was more than her own.

The plea of Pierce Connelly in the civil courts of England was that he could be held liable for any debts which might be contracted by his former wife.¹⁴ The answer to this plea contains twenty-one points in review of the case. It was presented in court by Mother Cornelia's legal represen-

¹⁴ These points have been gathered from reports of the case published in the *London Tablet*, March 30, 1850; the *Annual Register* for 1850; *Catholic Herald*, Jul. 24, 1851; the *London Times* for these dates in the Ridgeway Library is defective.

tative. The chief points are the repeated facts of mutual agreement to separate and to live apart, this approved by the Pope of Rome, drawn up in written form and signed by both parties. It is stated carefully that this does not annul the marriage, but only gives to both the legal right to live apart. The decision of the Court of Arches in March, 1850, is not very clear in principle, as reported in the paper accounts. The court seems to hold *first*, that the laws of three nations are involved, the United States where the marriage was contracted; Rome where separation was decreed, and England where the case is tried. *Second*, the *Jus Gentium* cannot come in here because the laws of nations vary on marriage. *Third*, it is stated that the decrees at Rome was not a sentence of separation. "It only entitled the parties to live separate and apart from each other"—"Would," the court asks, "this separation be a bar to an action against the plaintiff for debts contracted by Mrs. Connelly? The court decides that it would not." This decision of the Court of Arches unfavorable to Mother Cornelia was appealed and the case carried to Privy Council for a new decision. The judgment of Privy Council reversing the decision of the Court of Arches was finally given June 27, 1851. Unfortunately the only copy of the *London Times* which the writer could consult for the report of this judgment of Privy Council is again mutilated. The *Annual Register*, which has a full account of the decision against Mother Cornelia, has not a word (it seems like a conspiracy of silence) on the higher judgment of Privy Council. The fact however of Pierce Connelly's defeat was noted by American Catholic papers of the time. From one of these, *The Catholic Herald* of July 24, 1851, (the account evidently is taken from an English print) the writer has taken the following points worthy of note as principles underlying the final decision: *First*—The proposition is to be admitted that every tolerated religion is entitled to all the consequences

following therefrom, (i. e., a legitimate standing for the Catholic practice and discipline of marriage, separation by mutual consent, vows of chastity). *Second*—The marriage law in Pennsylvania, where the contract was originally made is the point to be considered, (i. e., whether or not Pennsylvania rightly grants divorce or legal separation is not the affair of an English court of law). *Third*—The domicile at Rome where the document of agreement to separate was written and signed is a point of law to be considered.

The judgment of the highest court in England throws the responsibility for a solution of the problem, the lawfulness of the separation back on Pennsylvania and on Rome. This must have been a crushing defeat for Pierce Connelly. He wrote to his brother in Natchez that the cost of the courts had ruined him financially (it was surely the moral and spiritual undoing of the man.). He left England, went to Italy, Florence, where he died December 8, 1883.¹⁵ He had taken the three children, who were in England, from their

¹⁵ There is evidence in Pierce Connelly's letters always of lively enthusiasm, strong feeling and impetuous temper. He was evidently whole-hearted even when carried away by impulse. His repeated protestations of loyalty and affection, and his own sincerity and honesty of purpose seem to convey the impression of something wanting in the grasp of their solid meaning. Never well balanced, his mind was probably during the last thirty-six years of his life, on the point of religion, and his own and his wife's vocation, *unbalanced*. There is one publication, which, if taken alone, and apart from other acts of his life, would appear to prove the man inconsistent and hardly sane. This publication was reprinted, evidently for *religious* effect and purposes of controversy in Philadelphia in 1852. The full title runs: *Reasons for abjuring allegiance to the See of Rome—A Letter to the Earl of Shrewsbury* by Pierce Connelly, M. A., *formerly Rector of Trinity, Natchez—Late Chaplain to the Earl of Shrewsbury*—First American Edition—Philadelphia, published by Herman Hooker, S. W. Corner of Eighth and Chestnut Sts., 1852." The letter speaks for itself; but its *reasons* are like those of a man who has lost not *only* the gift of faith, but the right use of his mind.

schools in 1848, and sent them probably to Italy.¹⁶ Adeline and Frank both lived with their father, and under their father's influence in Florence up to the time of his death in 1883. Both were trained from childhood to look upon their father as the injured, innocent exile, the victim of a cruel wife, and a mother without feeling, with no heart for her home, no affection, no love for her children.¹⁷ This was the cross which Mother Cornelia Connelly was destined to bear for the remaining thirty years of her religious life and work in England. It was the mental suffering, the thought daily renewed in the midst of her spiritual children

¹⁶ Mercer later came to America, and was, apparently employed in his uncle's office in New Orleans. There is a letter from Archbishop Blanc addressed to Mother Connelly, dated March 6, 1858, in which the Archbishop tells her that he had met her son at the uncle's office, that Mercer had come to see him later at his invitation; that he had acknowledged, when questioned, that he was attending a non-Catholic church, but admitted also that this "change on his part was not the result of a new conviction, but simply the result of regrettable circumstances in which his father had placed himself." What the final outcome of Mercer's interviews with Archbishop Blanc was is not recorded. Mercer died of yellow fever during the summer of 1858.

¹⁷ Through Mother Teresa (Hanson), one of Mother Cornelia's first associates, the children were kept in touch with their mother. Adeline on one occasion, with her father's consent, visited St. Leonard's. The interview with her mother on this occasion was short, secret, and, of course, painful. Though somewhat softened toward her mother, her sympathies remained still with her father. In 1884, after the father's death, through Mother Teresa's influence she came to England, Mayfield, and finally came back to the Faith of her childhood. She was now loyally devoted to the Sisters, greatly impressed by the knowledge of her mother's long, patient suffering. Later she returned to Florence, and lived with her brother, Frank (both unmarried). She died praying and holding her mother's crucifix, Jan. 29, 1900. She was buried in St. Niniato's, Florence. Frank was trained as a sculptor. He also visited England on one or two occasions during his mother's life. He saw his mother, though apparently only to renew her sorrow. He was not a Catholic in profession and practice when Adeline died, though he begged to be allowed to retain the treasured crucifix of their mother. Probably he is still living in Florence, now in his eightieth year.

and associates in the work of life, that her own children were turned against her; and that, by their father, the man whom she, as a young girl, had learned to trust and love, the man who had been instrumental in opening the way to her vocation, himself aspiring to the Apostolic priesthood, now a perverser, an apostate, a victim of pride and unyielding self-will.

The scandal of Pierce Connelly's proceedings in the civil courts of England must have been a severe blow and a trying test to the new Society of the Holy Child Jesus just established and just beginning its work in the very days of "*Papal aggression*" hysteria in England. The cause of the Mother Foundress was in the mind of the public inseparable from the cause of her Institute. Mother Cornelia had sympathy assuredly from Catholics who could understand; but something more than sympathy is needed to support and sustain, to realize and carry on the aims, the ideals and the work of a Society organized for Catholic social influence, and Christian education.

Notwithstanding the trials of the new Sisterhood, however, trials which were identical with the known sorrows and crosses of its Mother Foundress, the little Society grew. Its work was blessed with results and fruits of success in England.

The first foundation of the Sisters of the Holy Child in America was made in 1862. The patron of this new undertaking was, like the venerable Mother Foundress, an American lady then resident in England. Lady Louisa Caton, the Duchess of Leeds was one of four sisters, daughters of Richard Caton and Mary Carroll Caton of Baltimore, grand-daughters of Charles Carroll of Carrollton, all of whom married abroad. A part of the partrimony of the Duchess of Leeds consisted of tracts of forest lands in Lycoming County, Pennsylvania, and farm land (160 acres) with house and buildings near the Borough of

Towanda in Bradford County. These were offered to Mother Cornelia, and the gift was actually conveyed in 1861. The forest lands (2000 acres) were to be future source of revenue: the farm and buildings were to serve as a home for the first missionary band, and a school for the beginning of the Sisters' work in the United States.

Lady Caton evidently was a stranger to conditions in America. She had probably never seen the wilds of mountain forest land in Pennsylvania, in 1861 hardly yet opened to the lumber interests, which have since destroyed them. She knew nothing, apparently, of life and surroundings in Towanda and Bradford County in 1861. She had glowing accounts and descriptions of land and buildings in Towanda sent by land agents: but these proved later to be absolutely untrue.

Arrangements were finally made with Bishop James F. Wood (later the first Archbishop) of Philadelphia, in whose diocese the new foundation was located,¹⁸ and the first little colony for the foreign mission was chosen to sail from Liverpool, August 2, 1862, under the protection of Bishop Wood, who was then returning from a visit to Rome. The Sisters chosen for this first work in the new World were: Mother¹⁹ Mary Xavier (Noble), Mother Lucy Ignatia (Newsham), Mother Agatha (Deacy), Sister Aloysia (Walker), Sister Josephine (Kearns) and one postulant, who received the habit in Towanda, Sept. 29, feast of St. Michael, 1862. The little band of missionaries under the Bishop's care reached New York August 12, 1862. The day was intensely warm, New York heat, never experienced in England or Ireland, and the poor Sisters were clothed for winter. After the annoyances of Custom House officials, and a better welcome from the Sisters of Charity on

¹⁸ Now, since 1868, in the diocese of Scranton.

¹⁹ The custom in the Sisterhood has been to give all Sisters who have made final vows the title Mother.

Barclay St., they reached Philadelphia that same night, Aug. 12. It was decided that two of the Sisters, Mother M. Xavier and Mother Lucy Ignatia should go to Towanda, view the new foundation, though the Sisters were told by the Bishop that their services would be accepted in Philadelphia, if they consented to remain. Rightly the Sisters decided that the gift of the Towanda foundation must first be tried and thoroughly tested.

On the eighteenth of August the two Sisters accompanied by Father Charles I. H. Carter set out for Towanda. The route in 1862, was evidently by railroad to Williamsport, then by stage coach over the mountain and highlands which separate the two branches of the Susquehanna. The journey took part of two days including the discomfort of one night in a hotel at Troy, Pa. The buildings and surroundings in Towanda proved, as had been anticipated, partly at least, a disappointment. However the work assigned must be proved. Actual experience and trial must show whether or not it could succeed.

The notes left by the Sisters of these pioneer days are of interest. Firstly, they found the house (evidently a plain plank building, common in those days) their future Convent home and the home of the prospective Academy, unfinished and incomplete. The foundations were insecure, and workmen had to be employed at once to save the building from collapse. Some of the rooms had never been plastered. The Sisters had brought furnishings for the chapel from England; but it was found that the little altar had been damaged in shipping and must be repainted and gilded. The furniture of the Sisters' sleeping rooms was just a bedstead and a strip of carpet, which they had brought from England, not a chair nor a washstand. One pitcher and washbowl had for some time to serve for the use of the six Sisters. There was one chair for the Community Room, six chairs and a round table for the parlor, for the rest

improvised benches, planks set on tressels. The parish school was organized and opened in a hall in the village on the first day of September, 1862. The Bishop came to visit Towanda on the evening of the 27th of September. He blessed the house and the convent chapel, granting them the privileges of their custom in England. After Confirmation in the parish church on the twenty-eighth, he gave the habit of religion to the little English postulant on the twenty-ninth, probably the only ceremony of the kind ever seen in Towanda. The Bishop left the Sisters with words of encouragement and his blessing, but hardly with promise of success. The Academy was finally opened October 12, 1862: but not a pupil appeared of the forty that had been promised by land agents writing to England as ready to attend. The Sisters however, not daunted by this little disappointment, went among the people, from house to house, and solicited patronage for their work. Before the end of October they had twenty day-scholars and three boarders. At Christmas time the number had grown to forty, mostly protestants.

But school fees in those days were very low, and the cost of living was high. The times were "war times." The winter of 1862-63 was one of incredible suffering for the Sisters. Towanda has always been a characteristically protestant center. It has not the sympathetic heart of a Catholic community, which will provide for the Sisters and Christ's poor spontaneously. Doubtless the people knew nothing of the Sisters' suffering and want. A Catholic community hardly needs to be told of it. The beautifully worked articles which were offered for sale at bazaars probably left the impression that the Sisters were rich. But during that first winter in Towanda the Sisters were forced even to sell the shoes which they had brought from England to buy provisions for their table. The house was cold, and the Sisters who slept in the attic woke in the morning often to find

that the snow had drifted in and covered the floor and parts of their beds. Their clothing, cloaks and pieces of carpet were used as bed covers to keep them warm. It was only the kind thoughtfulness of Father Carter who sent them occasionally a few dollars from Philadelphia that carried them through that first winter of trial in America.

During the summer of 1863 Mother Connelly, at the request of Father Carter, sent out a second missionary colony of seven Sisters to take charge of the parish school of the Assumption. This presence of a second community, with the assurance of help if needed, probably gave the Sisters in Towanda courage to brave a second winter for a final test of the foundation. The winter of 1863-64 was quite as serious in trials of poverty as the previous year. Father Toner, however, who had succeeded the Franciscan from Alleghany, N. Y., as rector in Towanda, came to the Sisters' rescue, and sent provisions from the rectory when they were needed. It was decided, after two years of trial, following the counsel of Father Carter and the Bishop that the Towanda venture could not under conditions then existing, succeed. The school was closed at the end of its second year in June, 1864; and after disposing of a few little farm furnishings, the Sisters left the Towanda foundation to join their Sister associates in the Convent of St. Mary of the Assumption in Philadelphia.

Following is a list of the foundations of the Sisters of the Holy Child Jesus made in the United States since the unsuccessful attempt to establish the work of the Sisterhood in Towanda. It will show at a glance where the spirit of the venerable Foundress is at work in her native land, where her influence, her ideals, her Rule are a factor in Christian education.—

The Assumption—Philadelphia, Pa.

Founded 1863. Parish school—pupils, 700.

Sisters in Community—16.

- The Holy Child Convent, and Novitiate—Sharon Hill, Pa.
Founded 1864. Boarding school—pupils 76.
Holy Spirit parish school—pupils, 132.
Sisters in Community—48.
- St. Leonard's Convent and Academy—Philadelphia, Pa.
Founded 1868.
Academy Day School—pupils, 170.
St. James' parish school—pupils, 500.
Sisters in Community—32.
- The Holy Child Convent—Cheyenne, Wyoming.
Founded 1884.
Boarding school—pupils, 70.
Day school—pupils, 200.
Sisters in Community—22.
- St. Edward's, Philadelphia, Pa.
Founded 1889.
Parish school—pupils,—1200.
Sisters in Community—26.
- St. Walburga's—New York, N. Y.
Founded 1904.
Boarding school—pupils, 40.
Academy Day School—pupils, 77.
The Sisters teach Grammar Department of the Parish
School of our Lady of Lourdes—pupils, 499.
Sisters in Community—28.
- The Holy Child Convent—Chicago, Ill.
Founded 1908.
High School—pupils, 112.
The Sisters teach in two parish schools:
St. Veronica's—pupils, 290.
St. Ignatius'—pupils, 400.
Sisters in Community—26.
- St. Mary's of the Annunciation—Melrose, near Boston,
Mass.
High School—pupils, 502.

Sisters in Community—12.

The Holy Child Convent and Academy—Suffern, N. Y.

Founded 1912.

Boarding school—pupils 54.

Sisters in Community—19.

The Holy Child Convent, Portland, Oregon.

Founded 1914.

Boarding school—

The Sisters teach in two parish schools—pupils, 165.

Sisters in Community—15.

Mother Connelly visited her Sisters in America and her native city, Philadelphia, in 1867. Her stay here was evidently short, as she sailed for New York from England, October 12; she left New York on her return voyage November 27 of the same year. It is said that one reason for her apparently hurried return was that she feared possible designs of Pierce Connelly, if her presence in America were made known to him. During this short visit to her native city Mother Cornelia evidently found consolation in the field of promise for the future and in the faithful work for the Master which she saw in those whom she had trained as spiritual children in England, some of whom had been her Novices and associates in the Novitiate of her own religious life. She had the happiness also of seeing again in Philadelphia her older sister, now Madame Mary Frances Peacock, in the Sacred Heart Convent, whom her influence probably in earlier years had brought first to a knowledge of the true fold, whom she had instructed at Grand Coteau, whom she had seen enter as a postulant and watched as a Novice, while she herself was still surrounded by her own children in the quiet home of Gracemere or in the little cottage on the Convent grounds 1840-1843. There are no notes left to tell whether or not Mother Connelly visited others of her family or kindred in Philadelphia, though it

is very probable that members of the families Peacock, Bowen, Montgomery, Duval were then living in the city and seen by the Foundress. Indeed it is recorded in the *Memoirs* that it was through a niece of Mother Cornelia, Miss Katharine Duval, that the first American foundation was originally suggested to the Duchess of Leeds during the winter of 1860-61. It would appear therefore that in the midst of her greatest trials she had at least the support of sympathizing hearts among her kindred in America.

It is evident from the private letters of Mother Connelly, which are treasured by her spiritual children, that all through her life work and her unpralleled trials in England, she had the confidence and the sympathy of churchmen of highest rank and authority at Rome. One letter from Cardinal Franzoni, Prefect of Propaganda, dated January 12, 1847, and addressing the Foundress as "Very Reverend Mother," tells of the feeling of satisfaction in Rome at the news of the first formation of her Society—the foundation at Derby, October, 1846.

In October 1853 the Mother Foundress was requested to come to Rome personally in order to be present for a final examination of the Rule with a view to the approval of her Institution.²⁰ Great precautions were deemed necessary in order to prevent possible unpleasant experiences, if Pierce Connelly should know of the presence of the Mother Foundress in Italy. The greater part of the winter 1853-54 was spent in Rome waiting for the calls of the Congregation to explain points of the Rule. There is a letter of the fourth of April from Cardinal Franzoni to the Foundress asking for details of information on the *Horarium* and the dowers of the Sisters. Finally a letter from the same Cardinal dated April 10, informs her that she may now return to England, that the Congregation will make known its decision

²⁰ The Rule was translated into French for this examination in Rome.

later by a letter to be addressed to Bishop Grant of Southwark under whose jurisdiction was the Mother House at St. Leonard's. It was the judgment of the Congregation, after thorough deliberation, that it would not be prudent or expedient to give solemn approbation to the Rule of the Society so long as Pierce Connelly was alive; possible trouble was feared from this source. The letter to Bishop Grant stated that the "Sisters were to go on as usual (with episcopal approval) under the Ordinaries, with simple vows to be made once for all after two years noviceship, which shall cease upon the retirement or dismissal of the Sisters." Pierce Connelly outlived the Mother Foundress by more than four years, and the Rule received approval of the Holy See finally only in 1877, nine years after the death of the Mother Foundress.

The years of formation, of new foundations, of testing out the practical value of points and principles in the Rule of the little Society of the Holy Child, from the time of her victory in the civil courts of England to the day of her death, April 18, 1879, must have been at the same time years of deepest mental suffering to Mother Cornelia Connelly. To her the thought must have been daily renewed that, while she was training others for the Apostolic work of life, to extend the reign and influence of Christ in the hearts of the children of men, her own two remaining children were turned against her, taught from tender years that their father had been wronged; and that she had not for them the love, the feeling, the heart of a mother. Yet this undoubted suffering of her inner life, unknown then and quite unsuspected by those who lived with her, as Novices, at St. Leonard's and later at Mayfield, who recall now and tell of her personality and traits of character, seems to have had no depressing influence on her external life. It left no impressions of gloom or of a lost hope or disappointment on those who knew her. They remember now only that kind, human sympathy which

seemed to read the heart, and divine the thoughts and wants of her spiritual children. This is also the impression left by the portraits of Mother Connelly which remain. Peace, tranquil repose, reserve and spiritual control are written in every line and feature of her face. It is a face that looks beyond, a face in which the very soul seems to speak faith, hope, trust in the overruling Wisdom which is more than the prudence of men. It expresses that peace which this world can not give, and can never take away.

F. E. T.

AMERICA'S WELCOME TO CARDINAL MERCIER

ITINERARY OF THE BELGIAN PRIMATE'S VISIT TO THE UNITED STATES AND CANADA

BY REV. THOMAS C. BRENNAN

These pages represent an effort at a linear sketch of the Cardinal's triumphant progress through America. An event so notable as this should be preserved, ere the records fade and the legends come to wrap their purple mists about the simple story. As for the accuracy of this unofficial chronicle it must be said that it can rise only to the level of the sources employed: daily newspapers, Catholic weeklies, and monthly periodicals. Control of every statement is out of the question, where the minutiae run into the thousands. Lacunae there are and minor errors there must be; that substantial truth has been achieved, however, there is every reason to believe. A final word on two points: the reader may observe that the non-Catholic note in the chorus of welcome has been emphasized for obvious reasons; furthermore, in the allotment of space to the places visited the laws of perspective favor the large Eastern cities in the foreground.

New York surrendered to Pershing, September 10. The victorious general, just returned with the First Division from the theatre of war, was greeted with a Roman triumph by the metropolis on behalf of a grateful nation. Down Fifth Avenue rode the commander at the head of his troops through a lane of 2,000,000 cheering Americans. During a brief halt in front of St. Patrick's Cathedral, the general's eye singled out a tall, scarlet-clad figure, sitting in the reviewing stand. The soldier hastened over, ploughed his way through the crowd, and paid his respects to the most splendid personality projected by the war—everybody's Cardinal, Mercier.

The distinguished prelate had arrived from Europe the previous evening on board the U. S. Transport "Northern Pacific." The steamer was met at Quarantine by an official committee of prelates, city officials and prominent citizens, abroad the Police Boat *Patrol*. Included in the party were Archbishop Hayes, Mayor Hylan, Bishop Burke of St. Joseph, Bishop Glass of Salt Lake City, Monsignors Lavelle, Mooney, Dunn, Flood, and Stillemans, Messrs. Rodman Wanamaker, George J. Gillespie, Henry Clews, William D. Guthrie, Bird S. Coler, William P. Burr, Victor J. Dowling, Nicholas F. Brady, Maurice J. Connolly, William P. Larkin, John McCormack, Thomas S. Rush, Magistrate William McAdoo, and many other prominent men. Representing Cardinal Gibbons and the city of Baltimore were Mayor W. F. Broening and Reverend Louis R. Stickney.

In the Cardinal's suite were Bishop de Wachter, Auxiliary Bishop to His Eminence, Professor M. de Wulf, the Cardinal's successor in the Chair of Philosophy at Louvain, M. Francois Dessain, private secretary to His Eminence, and Fathers Nys and Roosen, assistant directors of the Belgian Bureau in New York.

The Collector of the Port, Mr. Byron R. Newton, boarded the ship at Quarantine and welcomed the illustrious visitor on behalf of the State Department. The committee of reception on the *Patrol* steamed up the harbor just astern of the transport. As the ship passed Rosebank, near Quarantine, the chimes of St. John's Protestant Episcopal Church rang a joyous welcome, while the sexton in the tower waved an American flag. Two hundred children from St. Mary's Catholic Church, close by, lined the shore, singing and cheering. Collector Newton pointed out the objects of interest in the harbor as the vessel advanced towards the Statue of Liberty and the famous sky-line of the city. The Gothic tower of the Woolworth Building captured the eye of the

visitor and he was disappointed to learn that it crowned, not a church, but a cathedral of commerce. "In my country the churches are the highest buildings." Evidently the Cardinal was quick to discover a national symbol, ere he landed on our shores.

The "Northern Pacific" swept past the city in profile, amidst the strident welcome of whistle, siren and bell, and docked at Pier 5, Hoboken, where soldiers, sailors and civilians united in an enthusiastic greeting. The Cardinal met the reception committee, then boarded the *Patrol*, crossed to 50th Street, and drove to the home of Archbishop Hayes.

From the Pershing parade the following morning our visitor went direct to Baltimore, in charge of the delegation from that city.

THE WEEK IN BALTIMORE

The arrival in Baltimore was the signal for a tremendous demonstration at the station. Cardinal Gibbons was first to greet his confrere of the Sacred College. In the front line of welcome one noted Governor Harrington, Ex-Governor Goldsborough and other prominent men of the State. A chorus of 2000 sang with a band, as the guest of honor made his way through a lane of parochial school children who lined the avenues of approach.

For Baltimore, therefore, not New York, was reserved the honor of being the first American city to greet the Cardinal formally. The welcome in the metropolis was on behalf of the nation; the municipal reception was to come only after the Primate of Belgium had offered to the dean of the American hierarchy the fine courtesy of a visit to his city before accepting the hospitality of New York.

The stay in Baltimore lasted a week. The Cardinal made the residence of Cardinal Gibbons his headquarters and followed out this idea thereafter by stopping with the bishop in every city visited.

The day following his arrival in Baltimore the Belgian prelate enjoyed the hospitality of Mr. C. Wilbur Miller at his country home in Worthington Valley. Here it was, at luncheon, that he made his first public address in America. An informal reception that same day at Cardinal Gibbons' residence brought together a distinguished party. A pleasant incident is narrated anent the meeting between the guest of honor and Rabbi William Rosenau of Eutaw Street Temple: the Rabbi greeted the Cardinal in Hebrew and was answered in the same language.

The next day the two Cardinals reviewed the Naval Day parade from the steps of the Archbishopal residence. Later the visiting prelate addressed a gathering of the diocesan clergy at St. Mary's Seminary and met the priests after dinner. There followed a call at St. Charles' College, Catonsville, with a discourse to the students. In both addresses was emphasized the need of assistance in the work of rehabilitating the colleges and schools of Belgium.

Saturday seems to have been spent in comparative retirement, but Sunday, September 14, ushered in the first solemn religious function. Both prelates occupied thrones at Solemn High Mass in the Cathedral; Cardinal Gibbons, the senior, on the Gospel side, Cardinal Mercier on the Epistle. The preacher on this occasion was Bishop Donahue of Wheeling. The Belgian Primate ascended the pulpit before the close of Mass and riveted the attention of his congregation with an impressive heart-to-heart discourse. Here, as elsewhere on his tour, there was no effort at formal oratory; merely an intimate message from the representative of a friendly nation in need to the great and generous Republic of the West. A decided accent and a voice somewhat lacking in resonance made it rather hard for many to follow the speaker at first, but this difficulty soon melted away and the listener was profoundly stirred by the burning words of this prince among men.

At an informal dinner the next day at Cardinal Gibbons' home, the guest of honor responded to speeches made by Governor Harrington and Mayor Broening. That night 25,000 people besieged the Armory, where a public reception was tendered the visitor.

Tuesday night, at the Lyric Theatre, the Cardinal delivered his first public message to the people of America. Former Governor Goldsborough presided. An eloquent address by Cardinal Gibbons—a tribute to the lion-hearted Belgian with the martial spirit of Waterloo in his veins—served to introduce the guest to a cheering audience. Mercier's discourse was a lengthy talk, straight from the heart. He spoke of his country, outraged and redeemed; of America and his first impressions. He referred to his steadfast confidence in Divine Providence during his country's trial; a religious motif which constantly recurred in his subsequent addresses. His reasons for coming to America were two: to convey the gratitude of Belgium to the great Republic for her support and encouragement, and to bespeak a continuance of that aid on behalf of his native land, still groping about in the midst of her ruins.

NEW YORK GREETES THE CARDINAL

After Baltimore had paid its respects to the guest of the nation he returned to New York, where an elaborate welcome was awaiting him. The religious end came first. On the morning of September 17 His Eminence presided at the first Anniversary Mass for the late Cardinal Farley. An out-door procession around the Cathedral block precluded the Mass. It included 9 bishops, 20 monsignori, 400 priests and 300 seminarians, in addition to the Cardinal, Archbishop Hayes and their attendants. The Archbishop was celebrant of the Mass and the eulogy of the dead Cardinal was entrusted to Monsignor Mooney.

From the Cathedral to the City Hall was the next step.

Here an important civil function had been arranged—the conferring of citizenship and the freedom of the city upon the Cardinal. A cordon of soldiers and sailors formed a guard of honor and music was furnished by two municipal bands. The brief ceremony took place in the Aldermanic Chamber, which was decorated with Belgian and American flags. In the presence of distinguished ecclesiastics (including the Archbishop) and of prominent laymen, Mayor Hylan presented the city's guest with a parchment signifying the bestowal upon him of citizenship in the metropolis. A few words of grateful appreciation from the Cardinal closed the exercises.

In the evening a banquet was tendered to the visitor at the Waldorf-Astoria, the first time in the history of the city that such an honor was paid to a Catholic prelate. Mr. Rodman Wanamaker was toastmaster. Mayor Hylan was first speaker. He was followed by Archbishop Hayes and by Bishop Charles S. Burch, whose election to the office of Protestant Episcopal Bishop of New York that very afternoon was announced at the dinner by the toastmaster. The final greeting came from the lips of Hon. Brand S. Whitlock, Minister (now Ambassador) to Belgium, who was heart and soul in the New York welcome to the Cardinal.

Next morning came the call from Albany, where the State of New York was waiting to honor the guest. The official ceremony at the Capitol was opened by Governor Alfred Smith. Addresses of welcome were delivered by Bishop Gibbons, Mayor Watt, Archdeacon Brooks and Rabbi Mayer, after which the visitor was conducted through the beautiful Capitol by Governor Smith, Speaker Sweet, Martin Glynn and others of the reception committee.

In addition to the official state reception, there was an academic function at the University of the State of New York. The regents of the University conferred the degree of LL. D. upon the distinguished prelate, an honor pre-

viously accorded to but three men in the history of the institution: Elihu Root, Ambassador Jusserand and Thomas Edison. This proved to be the first of a long line of honorary degrees that charted the course of the Cardinal through the country. His Eminence was presented in glowing terms by Regent Chester S. Ford. Dr. John H. Finley, State Commissioner of Education, in conferring the degree called Mercier a "doctor of those laws that lie deep in the hearts of mankind."

The Albany visit lasted but seven hours and night found the Cardinal back in the metropolis, with a strenuous day ahead of him, as usual.

At noon he was the guest at a luncheon given by the Bankers' Club, with General George W. Wingate presiding. In his address Mercier paid special tribute to Herbert Hoover and the American Red Cross for their services to Belgium and he appealed to the bankers for assistance ("not alms") in the work of reconstruction.

Next in line with a greeting was the Association of Foreign Press Correspondents, assembled in the art galleries of the Public Library. Addresses of welcome were made by Marcel Knecht, President of the Association, Myron T. Herrick, former Ambassador to France, and Melville Stone, General Manager of the Associated Press. Mr. Knecht presented the guest with a gold pen, on behalf of the Association.

In the evening the Cardinal came unto his own. He visited St. Albert's, on West 47th Street, the only Belgian church in the city, and paid a call as well upon the Belgian Sisters of St. Augustine. Later in the evening he was the guest of the Belgian community at a banquet and reception at Hotel Astor. Pierre Mali, Consul-General for Belgium, was the host and the list of seventy included the Belgian Ambassador, Baron Emīl de Cartier de Marchienne. Following the dinner a public reception was held in the

Ball Room. The 3000 present cheered the Cardinal for ten minutes after his appearance. Monsignor Stillemans, pastor of St. Albert's, saluted him with an address and the prelate replied in English, French and Flemish.

The next day, September 20, saw the Cardinal on his way south, with Washington as his principal objective. A stop was made at Baltimore over Sunday. This enabled His Eminence to assist at Solemn Pontifical Mass at the Cathedral, his final public appearance in this city. A large representation of the Hierarchy, who were assembling in Washington, added solemnity to the occasion. The preacher of the day was Bishop Carroll of Helena. The Proper of the Mass was sung by the Seminary Choir, while Dvorak's "Mass in D" was rendered by the choir of the Cathedral.

Monday morning a party of 20, with the two Cardinals at the head, motored to Annapolis and were escorted by a committee of the Executive Mansion, thence to the State House, where Cardinal Mercier delivered an address. After luncheon as the guest of Governor Harrington the party visited the Naval Academy, and the Cardinal made his second address of the day.¹

AT THE NATIONAL CAPITAL

Immediately after his arrival the Belgian prelate, with Bishop de Wachter, Professor de Wulf and M. Dessain, proceeded to the Sulpician Seminary at the Catholic University, which remained his headquarters during the stay in Washington.

The visit to the Capital came at an opportune time. True it was that the official auspices were not so favorable, owing to the absence from the city of President Wilson, who was at that time engaged in touring the West in an endeavor to

¹ A special train on the electric line left for Washington immediately afterwards.

enlist popular support for the League of Nations provisions of the Treaty of Peace. On the other hand the Cardinal's visit coincided with an important, and indeed epoch-making, event—the convocation in Washington of the American hierarchy in the first of those councils which are destined to meet annually in the interests of religion in America. Then, too, there was another event of prime importance—the dedication on the morrow of the new building for the advanced students of St. Mary's Seminary.

After supper at the Seminary His Eminence received an even dozen of bishops who called to pay their respects and in several instances to invite him to include their cities in his itinerary. The Cardinal celebrated a low Mass the following morning in the chapel of the Seminary, while the students sang several hymns. At 10.30 came the Mass of Dedication, with both Cardinals in attendance and a host of bishops. Bishop Shahan was celebrant, Archbishop Dowling was the preacher, Cardinal Gibbons blessed the building. Dinner was served at 4.00 in Graduates' Hall at the University. Addresses were made by the two Cardinals, Bishop Shahan, Monsignor E. A. Kelly of Chicago, and Rev. Doctor Dyer. At a meeting of the seminary alumni immediately afterwards, Mgr. Kelly collected \$2000 for the Cardinal's relief work. Music and entertainment during the dinner was furnished through the courtesy of the military authorities of Fort Myer.

A call upon Cardinal O'Connell, who was the guest of the Oblate Fathers, brought a return call of the Boston prelate to the Primate of Belgium at the Seminary. The Red Cross Society next claimed his attention and he delighted the faithful workers at headquarters with the assurance that their mission was "a national inspiration that should be captured and held for the benefit of society." A formal visit to the Belgian Embassy succeeded the call upon the Red Cross. Outside of these two occasions, (and these had

an international bearing) the Cardinal's activities during the Washington sojourn were contained within strictly Catholic lines; he visited no public buildings and called upon no government officials, out of courtesy to the absent head of the nation.

A busy evening at the Seminary, greeting bishops; Mass the following morning in the Sisters' chapel; then the main feature of the visit—his address to the hierarchy in convocation at the University. The 92 bishops in attendance listened with rapt attention to the discourse, which occupied half an hour and comported with the impressive dignity of the setting. The illustrious speaker thanked the Catholics of America for their generosity to Belgium in her day of need. He referred to the remarkable growth of the Church in this country and the marvels of Catholic education and charity that he had already witnessed. There followed a dramatic contrast when he depicted the almost incredible losses of the Church in his own land during the war. In his diocese alone 800 churches were destroyed or dilapidated. Would Catholic America help to rebuild?

Following dinner with the hierarchy the Cardinal became the guest of Mr. Thomas F. Ryan, who had already placed his private car at the disposal of His Eminence for use on his railway journeys. After a day at Mr. Ryan's Virginia estate the visitor returned to Washington Friday morning, and after Mass at St. Joseph's, was ready to resume his tour.

PHILADELPHIA PLAYS THE HOST

After the busy days spent at Washington in intimate contact with the hierarchy and the faculties of the Catholic University, the Cardinal directed his course northward to Philadelphia, where a program of entertainment covering three days had been drawn up.

In care of the committee of Philadelphians who accompanied him from the Capital, the guest of honor ar-

rived in Philadelphia at noon of Friday, September 26, and was greeted at North Philadelphia Station by a great crowd. The procession of automobiles swept down Broad street, along Spring Garden Street to the Parkway, and thence to the Bellevue-Stratford Hotel for luncheon. In the car with His Eminence were Archbishop Dougherty, Governor Sproul and Mayor Smith. The route of procession was lined with parochial school children, reinforced by solid ranks of cheering spectators. The public schools, too, enjoyed a half holiday on the occasion.

At the luncheon speeches were delivered by the Archbishop, Bishop Rhinelander, Rabbi Krauskopf, and the Cardinal. The Archbishop referred to the city's guest as "the Leonidas of modern times." Bishop Rhinelander offered a tribute of admiration on behalf of the Protestant Episcopal Church. Dr. Krauskopf's epigrammatic address abounded in striking images, notably the happy comparison of Mercier to a prophet of ancient Isreal, rebuking with flaming words the sinner in exalted places. The Cardinal's reply had as usual the effect of thrilling his hearers, a simple, informal utterance straight from the heart. Nor was humor lacking. At the end of his talk he remarked that he was compelled to drink a toast in *water* and added: "When I go back to Belgium and tell them of this, they will not believe me."

There was time after luncheon for a visit to the headquarters of the Belgian Relief Committee, 1524 Walnut Street, where the Cardinal was delighted to be able to thank the ladies, with Mrs. Bayard Henry at their head, for their extraordinary generosity to his stricken country.

The evening brought a great public meeting at the Metropolitan Opera House. A distinguished contribution to the success of the affair was made by the Palestrina Choir, under the direction of Nicola A. Montani. The entrance of the Cardinal and party was greeted with the

Belgian National Hymn and later the Belgian folk-song "Musette" was sung *a capella* in four-part chorus. Mayor Smith introduced Governor Sproul as presiding officer of the meeting. After the splendid address of the Governor, Rev. Dr. Russell H. Conwell, the orator of the evening, representing as he said "the voice of the common people," held his audience with an instructive dissertation on Belgian history, in which he paid a tribute to the spirit of religious liberty in Belgium and the high moral character of her citizens. The audience arose and cheered the Cardinal as he began his speech, a moving story of the dark days during foreign occupation of his native land. There was laughter for his audience, as well as tears, when he narrated how he outwitted the Germans by smuggling a copy of his famous Christmas Pastoral across the line into Holland, wrapped up in a cheese.

A brief visit to the Academy of Music rounded out a very busy day. Several thousand veterans of the war were here assembled under the auspices of the newly born American Legion and they made the old Academy ring with their shout of welcome. The Cardinal made a brief address, thanking the soldiers for their part in bringing the great conflict to a triumphant conclusion.

A full week of activity was crowded into the next morning. The official committee, including Monsignor Crane, Messrs. John Wanamaker, E. T. Stotesbury, Samuel Vauclain, Bayard Henry, and Judge Monahan, called for their guest at the Archbishop's residence. A call was made upon Mayor Smith at City Hall; then the party proceeded to Independence Hall, where the Cardinal was escorted through the historic building. A striking photograph taken on this occasion shows the stately prelate standing beside the Liberty Bell and regarding the venerable relic with due solemnity. From the Hall the party proceeded to the department store of Mr. John Wanamaker, a tribute to the

generous part played by the great merchant in sending relief supplies to Belgium.

Overbrook was the next objective. Escorted by a squad of motor cycle police the Cardinal, Archbishop Dougherty, Bishop de Wachter, Mayor Smith and the Reception Committee rode to St. Charles' Seminary. A visit to the chapel was the first ceremony. The students were present in full force and the choir sang "Ecce Sacerdos Magnus." The scene then changed to the Auditorium. Here the Rector, Monsignor Drumgoole, welcomed the distinguished visitor in an address which, among other things, emphasized the moral basis of patriotism. The students sang "Haec Dies" and then the Cardinal spoke, concluding with his blessing and adding (of course) a holiday. On leaving the grounds the Cardinal's automobile was enveloped by a bevy of children who had flocked in from the neighborhood, and with exquisite sympathy he gave them his hand or playfully patted them on the head.

From Overbrook the party moved on to Villanova, where the President of the College, Rev. James J. Dean O. S. A., had organized a fitting welcome. Students formed a guard of honor, and the Corr Hall band played the national hymns of America and Belgium. The reception was entirely an out-of-door affair. Priests, students, and guests, assembled at the foot of the flag staff, which was flying American and Belgian colors, heard Father Dean welcome the Cardinal as a distinguished churchman, statesman, and "living martyr." His Eminence responded feelingly and blessed the throng as they knelt on the green.

The return trip from Villanova to the city was broken by brief stops at St. Thomas' Parochial School, near Villanova, the Convent and Academy of the Sisters of Mercy at Merion, the Misericordia Hospital and the church of St. Francis de Sales in West Philadelphia.

Luncheon was served at Houston Hall, University of

Pennsylvania, where the trustees assumed the pleasant task of entertaining the Cardinal. After the concluding address at table, an interesting departure from the formal program was indulged in. The Cardinal had heard a passing reference made at table to the football game to be played that afternoon between the University team and that of Bucknell, and he manifested such curiosity that he was invited to look in at the strange game, for a few minutes at least. This he did. Escorted by the motorcycle squad, the automobile containing the Cardinal, the Archbishop, the Mayor, Provost Edgar Fahs Smith and Ex-Attorney General John C. Bell swept through the gate of Franklin Field and made twice the circuit of the grounds, to the surprise and delight of the 10,000 spectators, who burst forth into tumultuous acclaim. From the Pennsylvania students came the familiar college yell, but with this time a unique ending: "Ray, Ray, Penn-syl-va-ni-a; Ray, Ray, Penn-syl-va-ni-a; Mercier, Mercier, Mercier!" The Cardinal caught the spirit of the occasion at once: he rose in his car, shouted his thanks and added a cheer of his own for America and Pennsylvania. There followed a riot of enthusiasm in the stands. The second half of the contest now began and after a brief period spent in watching the progress of the game, the party was compelled to leave. A well earned rest awaited the Cardinal at the residence of the Archbishop.

Next day, Sunday, His Eminence celebrated Mass at 7.15, presided and preached at the Solemn High Mass, and in the afternoon was the officiant at Solemn Pontifical Benedic-

The afternoon function was heralded by an impressive out-door procession of prelates, priests, papal dignitaries and seminarians, which drew to Logan Square what was probably the largest throng ever assembled in that park, so rich in memories of religious pageants. The devout throng could not refrain from applause as the statuesque form of the illustrious prelate came into view. The sermon in the

Cathedral was delivered with impressive eloquence by Rev. Joseph M. Corrigan D. D. The Cardinals' address was a lofty discourse and dealt principally with the responsibilities of the shepherd of the flock. Benediction followed, with Monsignors Drumgoole and FitzMaurice assisting as deacon and sub-deacon. A musical setting worthy of the solemn scene was provided by the Seminarians' Choir, under the direction of Rev. James A. Boylan D. D.

PRINCETON HONORS THE GUEST.

After three stirring days in Philadelphia the Cardinal left the city Monday morning, Sept. 29, for Princeton. The party, which included the Belgian Ambassador, the Mayor of Louvain, and several officers of the Legation, was met at the station by President Hibben of the University and conducted to his home, and thence to the Library, where members of the faculty and alumni in cap and gown were assembled. Led by President and Cardinal, all marched in academic procession to Alexander Hall, which was filled with students and guests. As the organ played the "Star Spangled Banner" all stood and remained standing while the students' choir followed with "Veni Creator Spiritus" in plain chant. Now came the conferring of the honorary degree of Doctor of Laws. Dr. Hibben welcomed to Princeton the patriot-scholar, "a majestic figure in the world of heroism; a brilliant figure in the world of ideas." Dean West then presented His Eminence for the degree in a Latin address, which has been thus translated:

"It was a custom in Athens that those who had deserved well of the State in war should be honored in public assembly. Moreover, as we are not born for ourselves alone, as Plato nobly says, with far higher praise should he be honored in our public assembly, in the songs of poets and in the memorials of history, who has deserved the best both of his own Belgian land and of the whole world. For

the Belgian race, even when conquered and suffering martyrdom, knows not how to yield and resists unto blood for the cause of freedom.

“Venerated servant of God, the Lord God heard thee in the day of trouble and gave thee, most valiant soldier of Christ, for thy struggle against vandal rulers of the darkness of this world the sword of the spirit and the shield of faith. With what patience in that conflict, as though seeing Him who is invisible, thou didst bear a burden too heavy to be borne is known to Him alone, who both laid and lifted thy burden, and in His own time put down the mighty from their seats and exalted the lowly. To Him alone be glory.

“Wherefore, honored President, I name to you His Eminence Desirè Joseph Cardinal Mercier, Archbishop of Malines, Primate of Belgium, ever to be revered so long as men shall revere honor, truth and freedom.”

The emblem of doctorate was then placed upon the shoulders of the standing prelate by Colonel Libby amid the acclamation of the audience and the college yells of the students. In acknowledging the honor Mercier thanked the university for its spontaneous aid in the work of rehabilitating the library of Louvain, and congratulated Princeton on the splendid war record of its sons. He concluded with an exhortation to the students to be faithful in thought and action to the divine principles of truth, of justice and of honor. The students sang “Old Nassau” and the Cardinal, at the invitation of President Hibben, gave his blessing. The academic procession returned to the Library and an informal reception of marked cordiality closed an event that will be numbered among the finest traditions of old Princeton.

From Princeton the road led to New York, where that same evening, the Cardinal was the guest of Mr. George L. Duval at the Metropolitan Club. There were 34 guests at

dinner, including the Archbishop, Bishop Burch, Dr. Wm. T. Manning of Trinity Church, Mr. John D. Rockefeller Jr., and others of the most prominent figures in the life of the City. After dinner a committee was formed to raise funds for the restoration of Louvain University.

IN NEW ENGLAND

New England will be the stage of the next week's pageant of welcome. First with its greeting will be Providence, where our visitor arrived September 30. The freedom of the city, an unprecedented honor, was conferred upon the distinguished guest. The Chamber of Commerce gave a reception and banquet at which speeches were delivered by Bishop Hickey, Bishop Perry of the Episcopal Church, Rabbi Gup and the Cardinal. There was a reception at the State House and one at the City Hall, with Governor and Mayor presiding. And there was the degree of Doctor of Laws conferred at Brown University.

A short jump into Connecticut the next day brought Hartford to the front. The Cardinal was met at the station by Governor Holcomb and staff and proceeded behind an escort of military and school children to the State Capitol, where at noon an official reception was tendered him. The Hartford Club entertained the guest at a banquet. In the evening after Solemn Benediction in the Cathedral addresses were made by Bishop Nilan and His Eminence. To wind up the day a mass meeting of War Relief Organizations was held in the State Armory. Mayor Kinsella and the Cardinal were the principal speakers.

The next day the visitor was to receive proof that he was in the very heart of academic New England, for Yale, Wesleyan and Trinity were all three to confer upon him the degree of Doctor of Laws.

After breakfast the Cardinal proceeded to Alumni Hall, Trinity College, and received the doctor's hood, after an

address in French, delivered by an undergraduate who had seen service in Belgium. From Trinity the journey was resumed to Middletown. Here, at Wesleyan University, President Shanklin conferred the doctorate upon the "sun-crowned shepherd of his people."

AT YALE

After Wesleyan came Yale and the third degree of the morning. Upon his arrival at New Haven, the Cardinal was escorted to Woolsey Hall, which was filled with students and guests. It was the second time in the history of the venerable University that a special convocation was held in order to confer a degree, the only other recipient of this honor being the eminent British scientist, Lord Kelvin. Dr. Theodore S. Woolsey, Professor Emeritus of International Law, presented His Eminence for the degree in an address which reveals the master of the terse phrase and deserves to be quoted in full:

"We are met to do honor to a priest, a patriot, Desire Cardinal Mercier.

"A student of theology at Louvain and later a professor at this ancient university, Mercier built up a higher institute of philosophy, which taught neo-scholasticism in harmony with the modern sciences.

"Brilliant as writer and inspiring as teacher his career, useful and congenial, seemed assured. But there came a broader call.

"Reluctantly turning away from the academic life, he was made Archbishop of Malines, with large administrative duties, and in 1907 became Cardinal.

"Eight years thus he labored with great success for the education of his clergy and the welfare of his people.

"Then came unprovoked war, invasion and occupation, agonies ever repeated, ever varied. The king was at bay in a corner of his State, the higher officials imprisoned or exiled.

"Like a rock stood Mercier, almost alone against the angry sea of German officialism: the leader, protector, inspirer of his flock.

"He defended the people from German aspersion; besought justice and fair treatment from the Governor-General; counselled patriotism and endurance; preached the spiritual value of hard things; unshaken, valiant, and at last triumphant.

"And through him also we pay our homage to the people of Belgium and their soldier king, who unfaltering lost their whole world but saved their own souls."

President Hadley then greeted the Cardinal as "a victorious champion of the faith which looks through death" and conferred the LL. D. with this homage: "To your triple crown of service in the world of thought, in the Church, and in the armed conflict of nations, Yale is proud to add one bay leaf by conferring upon you the degree of Doctor of Laws, with all the rights and privileges thereto appertaining."

After the academic function the guest of Yale became the guest of the city at an open-air reception in The Green, where the bell of Centre Church (Congregationalist) added its voice to the popular tumult of welcome. Luncheon at the University followed and was graced by the presence of the Governor, University officials and leading citizens. Afterwards the guest addressed the Yale students and in the evening he was the central figure of a public meeting in Woolsey Hall.

In the morning the Cardinal set out for Springfield, Massachusetts, escorted by Bishop Thomas D. Beaven and Rev. James F. Ahern, Chancellor, of the diocese of Springfield. He arrived shortly after noon, to receive a tumultuous greeting at the station; the first Cardinal, it is said, to have visited this city. A formal procession led to the City Hall, where Mayor Adams and the City Council extended the

hospitality of the community. To the great crowd assembled outside His Eminence communicated in a few words his sense of gratitude. Luncheon at the Kimball spelled an address by the Cardinal to the distinguished assembly. Afterwards, in front of St. Michael's Cathedral, he greeted the children of the parochial schools, gathered there to pay him honor.

From the residence of Bishop Beaven a procession in the evening conducted the guest to the great mass meeting in the Auditorium. Justice James B. Carroll was first with his welcome; Bishop Beaven was next; then followed with his tribute Bishop Davies, head of the Episcopalian diocese of Western Massachusetts. Mayor Adams's introduction of the Cardinal brought the cheering audience to its feet for several minutes, an extraordinary ovation, which visibly affected the prelate as he began his discourse.

BOSTON GREETES CARDINAL WITH KING

The morning train brought our traveller to Boston. Cardinal O'Connell was at the station and escorted the visitor to his residence at Brookline, where the day was spent in rest.

Sunday, October 5, will ever be remembered as a notable day in the annals of American church history. After private Mass celebrated in the chapel of Cardinal O'Connell's home, the Belgian Primate presided at the Solemn High Mass in the Cathedral, occupying the throne of the Metropolitan, who, in turn, sat on a temporary throne erected on the Epistle side of the altar. The celebrant of the Mass was Monsignor George J. Patterson.

It happened that the King and Queen of the Belgians, and the heir to the throne, the Duke of Brabant, were on that very day the guests of the city. Incidentally it was the only time during their respective visits to America that the Cardinal's itinerary coincided with that of his king.

Good Catholics as they were, the royal party attended the Mass in question and it was this happy concurrence of heroic King and indomitable Cardinal that lent extraordinary distinction to the occasion.

The royal trio were met at the sanctuary rail by their Cardinal and presented to the Boston prelate, who escorted them to chairs inside the chancel, upon the left of his throne. Apart from the unusual solemnity of the Mass, the artistic sense was stirred by the color arrangement, as effective as it was unpremeditated: the green vestments of the officers of the Mass, the red robes of the cardinals, the purple cassocks of the monsignori, the khaki of the soldier-king, the white raiment of his consort Elizabeth. It was a mediaeval stained-glass come to life.

Cardinal O'Connell at the outset greeted the Belgian Primate and the royal party in formal fashion. The Mass then proceeded. Before the final blessing Cardinal Mercier ascended the pulpit and delivered an address in which he paid a tribute to his king, congratulated American Catholicism on its remarkable growth, and thanked the city of Boston for its generosity to his devastated country. Then he gave his blessing from the throne and there came to an end what was "perhaps the most impressive ecclesiastical ceremony ever held in America."

In the afternoon the League of Catholic Women held a reception at Fenway Academy for the distinguished visitor. In the evening a State Dinner was given in his honor at Hotel Touraine. Lientenant Governor Cox presided, in the illness of Governor Coolidge. The feature of the event was the speech of Bishop Edwin E. Hughes, of the Methodist Episcopal Church, who was complimented by both Cardinals for his kindly sentiments.

Monday morning was devoted to a visit to Boston College. At noon came the city's official reception. Behind an escort of cavalry the Cardinal's party drove to Faneuil Hall,

the "Cradle of Liberty" ¹ Addresses of welcome at this venerable spot were delivered by Mr. James J. Phelan of the Citizens' Committee, Mayor Peters, Lieutenant Governor Cox and Cardinal O'Connell. The Cardinal of Boston elaborated his text, the familiar "*Arma virumque cano*;" the Belgian prelate in his turn lauded the American army, praised Pershing's self-abnegation, which contributed so much to unity of command, and renewed his heartfelt appreciation of what the American public did for his stricken country. A special tribute to Herbert Hoover was woven into the address.

From Faneuil Hall Mercier drove to St. John's Seminary, Brighton, for luncheon with the faculty and students. Subsequently he addressed the priests of the diocese in the Seminary chapel.

Harvard was now waiting with her LL. D. It was the fourth time in her history that she had convoked a special concursus in order to honor a great man. Mercier's predecessors in this exclusive group were George Washington, General Joffre, and, only one day before, King Albert. The degree was conferred by President Lowell on "a man, who, in the desolation of his country, stood as *the shadow of a great rock in a weary land*."² At Lowell's suggestion Mercier answered in French. There was a visit to Widener Memorial Library after this ceremony, dinner with the President, and then the night train for New York.

Harvard, accordingly, had followed the example of Princeton and Yale and thus it was that the three most famous universities in the United States had gone out of their way to honor in special convocation the scholarly patriot and churchman. The Boston Herald pertinently remarked:

¹ The Cardinal remembered his visit to the Philadelphia "Cradle of Liberty" and facetiously asked of his horrified Boston hosts how many "Cradles" there were in America.

² Isaias XXXII, 2.

"If at any time Cardinal Mercier wants to know how many colleges there are in the United States, he need only count his American degrees." The sectarian institutions of learning were, if possible, more eager to honor the great prelate than even the Catholic colleges. "We must not allow Catholics to monopolize Cardinal Mercier," a Protestant organ had announced. Nor did they. Presbyterian Princeton, Methodist Wesleyan and Episcopalian Trinity reveal the universal appeal of the Cardinal's personality. "The shepherd has become king" was the Boston Globe's phrase.

NEW YORK AGAIN

The three days allotted to Boston were over and the call of New York was heard once more. Five busy days in the metropolis awaited our Cardinal, beginning with noon of Tuesday, October 7.

The Merchants' Association started the program with a luncheon at the Astor, which was attended by 1600 leading men of the city. Charles Evans Hughes greeted Mercier as "champion of humanity, exponent of invincible courage and undying faith At a time when wickedness was wreaking its worst and religion needed a voice, it was Cardinal Mercier that spoke for justice and humanity."

Columbia University played host in the afternoon. The Newman Club gave a testimonial of its esteem to His Eminence before the principal event on the program—the conferring of the doctorate of laws. In awarding the degree President Nicholas Murray Butler said *inter alia*: "Columbia University, founded for the advancement of the public good and the glory of Almighty God, hails in you the spiritual hero of the greatest of wars." Seven thousand students and invited guests cheered and the college yell for Mercier rent the skies. The Cardinal expressed his appreciation and blessed the assemblage, as everybody

bared the head. Tea was served at the home of Dr. Butler, where the prelate met leading members of the National Committee for the Restoration of the University of Louvain.

Evening brought the visitor to the Plaza Hotel and a banquet tendered by the Inter Racial Union. Thirty-three races were represented. Charles E. Hughes was the principal speaker. The Cardinal referred in his address to his uncle, Father Croquet, who, after forty years as a missionary in Oregon, returned to Belgium and was home only two days when he wanted to leave his fatherland and return to America. Mercier felt that he himself was apt to yield to the same temptation after he had gone back to his country.

Next morning His Eminence pontificated at the Cathedral. There was a formal tribute to the Cardinal from the preacher of the occasion, Archbishop Hayes. The afternoon was distinguished by the conferring of another LL. D., this time from New York University. Dinner as the guest of Mr. and Mrs. Nicholas F. Brady was followed by a reception at the Catholic Club.

At noon the next day the Chamber of Commerce suspended its annual meeting to enable 750 representative business men to pay their respects to the city's guest. There was a visit to Mt. St. Vincent's on the Hudson in the afternoon. The evening was given over to the Knights of Columbus. The New York Chapter, 1400 strong, conducted the reception and banquet at the Hotel Commodore. Dr. Harry P. Swift was toastmaster and introduced the speakers: Archbishop Hayes, William P. Larkin, Victor Dowling and the Cardinal. Numbered among the guests were Governor Smith, Mayor Hylan, Admiral Benson, Major General Barry, Rodman Wanamaker, John D. Rockefeller Jr. and other well known men. Judge Dowling's speech was particularly eloquent. He compared Mercier with the Belgian Bishop Prince de Broglie and his colleagues in the

hierarchy, who defied Napoleon.¹ De Broglie, added the speaker, refused to accept the Legion of Honor decoration for conscience' sake. "Your conscience is a fool," replied Napoleon, a sentiment destined to be re-echoed along the Belgian frontier a century later. After the speechmaking Supreme Knight James A. Flaherty conferred the third degree of membership in the order upon the honored guest. A delightful contribution to the success of the function was made by the noted tenor, John McCormack, who volunteered to sing several songs, including the Belgian national anthem. After his exquisite delivery of Schubert's "Ave Maria" the Cardinal left his seat, made his way to the singer and congratulated the blushing artist amidst the cheers of the gathering.

A delegation of prominent Italian Americans were first on hand the following morning. They met the Cardinal at the Archbishop's residence and presented him with a replica of a bas-relief executed by Onorio Ruotolo, which had for subject "Belgium 1914-1917;" "And Jesus Wept." A visit to several convents filled out the morning.

Luncheon at the Commodore found the Cardinal the central figure at a novel gathering under the auspices of the Clergy Club. The presence of 350 Protestant clergymen, a score of Jewish rabbis, several Greek Orthodox priests, and a goodly sprinkling of Catholic priests bore eloquent witness to the universal appeal of Cardinal Mercier's type of Christianity. The Belgian prelate sat between Dr. Anson P. Atterbury, President of the Club, and Dr. Henry van Dyke. Dr. van Dyke said that "America showers love

¹ "Mercier's emergence as the great figure of Belgium's Church was in keeping with the records of the nation's priests. Cardinal Frankenberg had resisted Austria, France and Prussia in turn and had died in exile. Prince de Broglie, Bishop of Ghent, had opposed Napoleon and William of Holland, and he too had died in exile. Frankenberg's "Declaration" and de Broglie's "Pastoral" have been classed with Mercier's famous utterances."—*New York Tribune*.

and gratitude upon the Cardinal because he is an exponent of Christian manhood and character." Other tributes of appreciation came from representatives of the Methodist, Baptist, Jewish, and Greek Orthodox faiths. The Cardinal made gracious acknowledgment and, upon the invitation of Dr. Atterbury, bestowed his blessing upon this unique assemblage of churchmen.

An interesting departure from the routine of banquet and address and degree was the entertainment given in honor of the illustrious guest by the school children of the city in the Stadium at City College, where 25000 pupils, representing both parochial and public schools, witnessed or took part in a pageant of welcome. Elementary school children in costume executed a Belgian folk-dance, while 3000 girls from the Washington Irving High School presented the pageant. Mayor Hylan, Dr. Finley, and other prominent men sat with the Cardinal.

Part of the evening was allotted to the Colony Club reception. The guest of honor was introduced by Ex-President William H. Taft to the members of the Club, who have done notable service, under the direction of Miss Marie La Montague, to the cause of Belgian relief.

The New York Bar Association was next in line with a dinner to the Cardinal at the University Club. Mr. John G. Milburn presided. There were addresses and there was the election of the guest to honorary membership in the Association.

Saturday, October 11, the Pennsylvania Society was host at luncheon in the Waldorf-Astoria. A gold medal was presented to Mercier, an honor conferred previously by the Society upon only four men: Dr. Horace Howard Furness, Andrew Carnegie, and Ambassadors James Bryce and Jules Jusserand. Nearly 600 members were in attendance. Mr. Charles Schwab introduced the speakers. Former Attorney General George W. Wickersham compared Mercier to a

David fighting the Prussian Goliath, and declared that his spirit had for the last five years animated the devotion of the American people and finally determined their great resolve to join in the war. The Cardinal in reply praised America's mighty effort and he complimented in particular on their war services two of his listeners, "Charlie" Schwab and Thomas A Edison.

This completed the round of receptions in New York. Westward was the call and the start was made that afternoon at 4.00 o'clock. The plan was to swing around the Middle West and return to New York on November 4, a few days before sailing for Brest.

The departure of the illustrious prelate, no less than his arrival, was signalized by enthusiastic encomiums in press and Protestant pulpit on the morrow. For example, Dr. S. Parkes Cadman, a leading minister in Brooklyn,¹ told the Y. M. C. A. that "No Christian has to despair of Christianity so long as it produces the apostolic type of which Cardinal Mercier belongs."

OFF FOR THE WEST

The first stop en route to the West was at Scranton, where Mercier arrived Saturday evening. After early Mass at the Cathedral His Eminence presided at Solemn High Mass and replied to Bishop Hoban's address of welcome. In the afternoon 7500 citizens poured into the 13th Regiment Armory for a civic reception. It was Discovery Day and the Knights of Columbus seized the occasion to make the Cardinal the central figure at their banquet in the evening. Bourke Cockran was toastmaster. General MacAndrew and the famous chaplain, Rev. Francis P. Duffy, greeted the prelate, who praised in reply the admirable war record of

¹ It may be worth recording that Brooklyn was not privileged to enjoy the presence of the Cardinal during his sojourn in the metropolis.

the Knights. The fourth degree of membership was then conferred upon the guest of the day.

Scranton was left behind at night and Syracuse was reached in the morning at 7.40. From the home of Bishop Grimes the visitor drove to the Strand Theatre, where 3000 people had been waiting from seven oclock "to give him the top of the morning" as the Cardinal put it. A triple welcome was voiced by Mayor Stone, Bishop Grimes and the Red Cross Association. After the guest had replied he was presented with a purse of \$5000 from the Syracuse War Chest and \$3700 from the diocesan clergy. Syracuse University then claimed the visitor. Chancellor Day struck a new note when he conferred upon the Cardinal the degree of Doctor of Humane Letters, the highest honor in the treasury of the University, and one that had been bestowed previously upon only three others. The honored guest then addressed the 3000 students in Archbold Gymnasium and in true Catholic fashion blessed the throng with the sign of the Cross. En route to the train he stopped at the Cathedral of the Immaculate Conception for a visit to the Blessed Sacrament. Precisely two hours after his arrival in Syracuse he was on his way to Rochester. His first goal after arriving in Rochester was the little French and Belgian Church of Our Lady of Victory. Luncheon followed at the Chamber of Commerce Building and brought the customary address. His Eminence then proceeded to the Cathedral, which was thronged with priests and people; here he gave Benediction and addressed the congregation from the bishop's throne. Then came a round of visits: Nazareth Academy, where he met the Red Cross workers, St. Ann's Home, St. Bernard's Seminary, the Sacred Heart Convent.

A short rest, dinner at the home of Bishop Hickey, and then the Mass Meeting at night in Convention Hall. A record-breaking crowd filled the hall and plaza and cheered

the Cardinal as he arrived in procession. Mr. George Eastman presided. His welcome was followed by greetings from Bishop Hickey, Arthur E. Sutherland, and Dr. Rush Rhees, President of the University of Rochester, who presented \$25,000, the gift of the citizens "for the domestic and industrial rehabilitation of Belgium, through His Eminence Cardinal Mercier." The distinguished guest, after voicing his gratitude, recited the moving story of his country's passion. The multitude in and around the hall acclaimed him as he made his way to the train.

AN EXCURSION INTO CANADA

After Rochester came a jump into Canada. Tuesday morning, October 14, the Cardinal was across the line into Toronto. The welcome here was as hearty as any hitherto experienced on the tour.

After Mass at the Cathedral the city took charge of its guest in spirited fashion. A civic reception was extended by Mayor Church in the Council Chamber at City Hall. The Cardinal's acknowledgment was followed by Mr. Justice Riddell's glowing tribute to the scholarship of the city's guest and the democracy of the Church. The throngs in the streets cheered the visitor as he hurried from one engagement to another.

In the afternoon Toronto University conferred upon the Cardinal at Convocation Hall the degree of Doctor of Laws. At Massey Hall 3000 members of the Women's Canadian Club extended their greeting; at night Convocation Hall staged a reception on behalf of the Canadian Club.

NIAGARA AND BUFFALO

Morning saw the Cardinal on his way back to the States, with Buffalo as the next objective. At Hamilton the reception committee from Buffalo boarded the train and assumed charge. A stop was made of course at Niagara

Falls, to permit the visitor to behold for the first time the glories of the great cataract.

The Buffalo program was an extremely busy one. There was a civic welcome at City Hall. There was a procession in the Cathedral and Solemn Pontifical Benediction. There were receptions tendered by several clubs. And there was a public meeting in Elmwood Music Hall, at which addresses were delivered by Mayor Buck, Judge Kenefick and the Cardinal, "a tall, crimson-clad figure with benevolent, sharply defined face wreathed in smiles."

CLEVELAND'S GREETING

An early start was made the following morning, October 16, for Cleveland, where a royal welcome awaited the traveler. Church bells of every denomination joined in the tumult of greeting as the procession made its way to the City Hall. Here Mayor Davis and attendant officials conferred honorary citizenship upon the Cardinal, the only person in the history of the city to have received such a distinction.

The children had their hour when representatives from every school in the city assembled at Keith's Hippodrome to meet "the tall priest¹ in red who was always smiling."

The evening banquet was at the Hotel Cleveland. The former Ambassador to France, Myron T. Herrick was toastmaster. The only speaker was the guest of honor, and his address, which consumed one hour and a quarter, enthralled his hearers. It was the customary heart-to-heart talk, dealing without formal oratory with his personal recollections of the dark days of invasion and his impressions of the great country which had astounded him by the cor-

¹ The varying estimates of the Cardinal's height published in the American newspaper reports of his visit ranged all the way from "almost six feet" to "nearly seven"!

diality of its greeting. There was gratitude towards America and there was hope of her continued sympathy.

At noon the next day there was a public reception at the Hippodrome. Luncheon brought to the Hollenden Hotel a clerical gathering of priests and seminarians. Owing to the absence of Bishop Farrelly (then visiting Rome) Monsignor T. C. O'Reilly V. G. presided. His speech of welcome brought an appropriate reply from the Cardinal. In the afternoon the Hippodrome again staged a reception, this time on behalf of the women.

IN BRAND WHITLOCK'S TOWN

The logical stop after Cleveland was in "my good friend Brand Whitlock's home town." Toledo was out in force next morning to meet the train. Bishop Schrembs and his Chancellor, Monsignor Schwertner, were first to greet their guest. Mayor Schreiber then extended the city's welcome and after the Cardinal had met the committee a parade through decorated and thronged streets brought the party to the Cathedral of St. Francis de Sales. The Bishop welcomed to his cathedral the first Cardinal to visit Toledo, Mercier, "the supreme compensation of a cruel war." His Eminence responded and then gave Benediction.

Bishop Schrembs later was host at a dinner of the Catholic clergy at the Catholic Community House, where an eloquent address was delivered by Monsignor O'Connell. The afternoon was devoted to a sight-seeing trip and the evening banquet was in the hands of the Toledo Club. The toastmaster, John N. Willys, praised the executive and business-like qualities of the man who "kept his flock together for four war-torn years." Judge John M. Killits was inspired by the presence of the guest to speak on the need of courageous leadership. "Instead of His Eminence coming to this country to acknowledge a debt of his people to us, it were more fitting that we should make a pilgrimage to his

cathedral altar and at its feet express our thanks that he and his disclosed to us the pathway of national honor and duty." A fervent tribute, thoroughly Catholic, was the offering of Theodore F. McManus to the "lion-heart and gentle spirit" of the city's guest. The Cardinal in reply emphasized the higher, spiritual side of the American business man.

A brief interlude followed in the visit to Lasalle and Koch's, where the Bishop introduced the "wakeful lion of Flanders" to the Red Cross Committee. Then came the civic welcome at the Terminal Auditorium, with its shouting thousands. Mayor Schreiber proclaimed honorary citizenship in Toledo for one "who confers honor upon his titles." Bishop Schrenks read a telegram from Mr. Whitlock, sent from the Grand Canyon, Arizona, regretting that the necessary courtesy of remaining with the Belgian royal party prevented his attendance in Toledo on Mercier night. The Bishop lauded the stand taken by the Cardinal towards the German authorities and he characterized Mercier as "the incarnation of the holiest and the truest patriotism." Bishop DuMoulin, of the Episcopal diocese of Northern Ohio, followed with a splendid tribute to "the greatest moral figure the age has produced." The Cardinal's turn now came. He declared that it was Brand Whitlock who had induced him to visit America; he revived memories of Belgium's dark days and extolled the women of Belgium in particular; he recounted his meeting with Foch and the general's declaration that he had ever placed his case in the hands of Providence; he concluded with a eulogy of Pershing and the American effort in the war.

THE CAPTURE OF DETROIT

After Toledo, Detroit. The Sunday morning journey to this city was out of the ordinary: the train was abandoned for the automobile. Five machines had been provided for

the Cardinal's party, which included Bishop Gallagher of Detroit. A detail of Toledo motorcycle policemen acted as escort as far as the Michigan line, where three automobiles, bearing state constabulary, took over the task of honor. A delay in starting made it necessary to maintain a pace of 35 miles an hour along the route, so that village and town were swept past in a run that Mercier described as "wild, but wonderful and inspiring." Everywhere the populace turned out to acclaim the flying prelate. Only one stop was scheduled, St. Mary's College at Marion, under the direction of the Sisters of the Immaculate Heart. Mayor Southworth introduced the visitor here, and the presence of several thousand citizens of all denominations helped to convert the affair into a genuine civic reception. After Monroe no other stop was made, except at Wyandotte, where the throngs were so great and so insistent that the Cardinal signaled for a brief halt.

Upon arrival at the Detroit city limits the constabulary was relieved by a detail of 16 motorcycles, and from this point the speed was even greater than before. The entry into Detroit was the entry of a conqueror: sirens shrieked a welcome; the streets were cleared of traffic; a cheering city lined the curbs.

The ride came to an end at the Holy Rosary school hall. With Monsignor Van Antwerp directing, the party repaired to the hall, which was filled with delegates to the annual convention of the St. Vincent de Paul societies. Bishop Gallagher presented His Eminence, who spoke on "charity." Thereafter, he left in procession for the Belgian church of Our Lady of Sorrows. On the church steps there was a brief ceremony. Henry W. Van Slembrouck, representing the 15000 Belgians of Detroit, presented the Cardinal with a bouquet of American beauties and a check for \$1175 from the parishioners. The prelate expressed his thanks on this out-door occasion, as well as inside the church later, following the Mass celebrated by Mgr. Van Antwerp.

A sightseeing drive entertained the visitor after he had taken luncheon with the bishop and other dignitaries. Evening brought the banquet at the Detroit Athletic Club. Governor Albert E. Sleeper was the first speaker; tributes to the guest followed from A. G. Studer, Secretary of the Detroit Y. M. C. A., George Monaghan Esq., William Walker, who presided, Ernest O'Brien and Bishop Gallagher. The bishop presented a gift of \$2500 made up at the banquet. There was of course a speech by the Cardinal in his turn. Following this function the guest of the city was escorted to a public reception given in his honor at the hall of the Knights of Columbus.

Next morning the Cardinal addressed the clergy at the Convent of the Sacred Heart, and subsequently met the sisters. Then came the outstanding feature of the Detroit visit, an event heralded for several weeks in the public press of the country—the appearance of the Cardinal before the House of Deputies of the Protestant Episcopal Church in general convention. Led by a committee of the House and followed by a distinguished group of Catholic dignitaries, Mercier advanced up the long aisle to the speakers' platform, amidst tremendous applause from the 100 bishops, the 500 clerical and lay delegates, and the hundreds of spectators who had packed the galleries from early morning. The entire audience rose and remained standing until the Cardinal himself waved them into their seats.

After an informal reception on the platform the Cardinal was formally presented to the convention by Thomas Nelson Page, late Ambassador to Italy. Dr. Alexander Mann of Boston, the presiding officer, then delivered an address of welcome, a lofty tribute to "the servant and glory of a great and venerable communion." Testimony was borne to the services of King Albert and the eloquent greeting to the Cardinal closed in this solemn strain: "It is because, Sir, the American people and this house of Christian men

see in you and in your career something that corresponds to the print of the nails that we greet you to-day and hail you for what you are, the worthy representative of a venerable Christian communion, a brave patriot, a great churchman, and a great Christian."

The Cardinal received an ovation as he arose to reply. His speech emphasized the common meeting ground of all Christians where there is question of the eternal verities of conscience, duty, justice, charity. He conveyed the thanks of his beloved Belgium to America, he pleaded for a renewal of that help to a country which had lost everything but her soul by barring the way to the invader of liberty. "I gave orders to all my parishes," he concluded, "to have a stone placed in the village church on which shall be engraved the name of America for the help it gave us during the war. But if that stone should be reduced in the future by the destruction of the church, you may be sure that the name of your noble country will remain imperishably in the hearts of our people."¹

The afternoon was signalized by a visit to Ann Arbor and the conferring of the Doctor of Laws degree upon Mercier by the University of Michigan. In the evening the Cardinal addressed a meeting of the Patriotic Fund workers in Arena Gardens. At midnight his train started for Chicago.

THE CHICAGO RECEPTION

The Cardinal arrived in Chicago on Tuesday morning, October 21, and went at once to the Cathedral to preside at a Solemn Pontifical Mass. Loyola University in the afternoon conferred upon Mercier the degree of LL. D. Dinner at the Blackstone Hotel was under the auspices of the Reception Committee, with such prominent men as Bishop

¹ Quoted from "The Living Church".

Fallows and General Wood among those present. A subscription fund for Belgium, started at the dinner, realized \$20,000 in a few minutes. In the evening a public meeting filled the Auditorium. The address of welcome came from Mayor Thompson, while music for the occasion was furnished by a diocesan choir of 300 selected singers.

Next morning an excursion was made to St. Mary's Training School at Des Plaines, where His Eminence gladdened the hearts of 1200 orphans with his charming personality.

The afternoon yielded another LL. D., this time from the University of Chicago. This event took place in Leon Mandel Assembly Hall and the degree was conferred by Dean Small at a special convocation, the first in the history of the institution. After the ceremony two ancient volumes of rare value were presented to the Louvain Library through its illustrious representative. One was the *Catholicon* of Balbus, printed in 1542, from the Chicago University Library; the other, from the Armour Institute, was a first edition of Euclid.

Quigley Preparatory Seminary was next to hear the prelate. Dinner at the residence of Archbishop Mundelein brought His Eminence into contact with the bishops of the province. The night was reserved for the Belgian colony, who were assembled at St. John Berchmans' Church to greet their distinguished compatriot.

Thursday morning, October 23, the traveller was once more on his way, headed this time for St. Louis. En route a halt was made at Moline, Illinois, to enable the Cardinal to lay the cornerstone of a new Belgian church.

FARTHEST WEST—ST. LOUIS

St. Louis was reached next morning. The Cardinal was greeted at the Cathedral with an address of welcome from Archbishop Glennon and his reply was followed by Benedic-

tion. A Mass of Requiem for deceased soldiers was celebrated by the Archbishop and a few words spoken by the visiting prelate.

A visit to Sacred Heart Academy followed. The pupils showed their appreciation by a contribution of \$2500 to Belgium. And now another degree, a D. D. for a change, from St. Louis University. Rev. Bernard J. Otten S. J. conferred the degree on behalf of the institution, the first one in its history.

The inevitable banquet in the evening gave the Chamber of Commerce an opportunity to play the host. Festus Wade was toastmaster and introduced as speakers Ex-Governor David S. Francis, Archbishop Glennon and the guest of the occasion.

Visits to Kenrick Seminary and Loretto College distinguished the second day. At the Seminary His Eminence was welcomed in an address by Rev. Dr. Souvay, acting President. After the Cardinal's response dinner was served. The Archbishop and Bishop Lillis of Kansas City were in the party.

EASTWARD THROUGH OHIO TO PITTSBURG

St. Louis marked the end of the outer swing and the traveller now directed his face to the East. The Far West was calling the Cardinal, particularly Oregon, the scene of the apostolic labors of his uncle—the Indian missionary, Father Croquet. But time was flying and home was calling, and thus it was that he was forced to turn back with deep regret from the mighty empire beyond the Mississippi.

Leaving St. Louis on Saturday, the Cardinal reached Cincinnati early on Sunday, October 25. As was his wont he celebrated Low Mass and presided at Solemn High Mass at the Cathedral. In the afternoon a public reception was held at Music Hall, during which addresses were made by

Governor Cox, Mayor Galvin, Archbishop Moeller and the Cardinal.

Columbus was favored with the presence of the distinguished visitor the following afternoon and evening.

And then came Pittsburg, where the Cardinal arrived Tuesday morning, acclaimed by a great crowd that had gathered from Western Pennsylvania, West Virginia and Eastern Ohio.

After Mass at the Cathedral came the city's official welcome at City Hall extended by Mayor Babcock. Duquesne University was next to claim the guest and through its Chancellor, Bishop Canevin, conferred the Doctorate of Laws. Luncheon at the Shenley Hotel, arranged by a citizen's committee of one hundred, brought together a distinguished assembly.

A civic reception at Syria Mosque was held in the afternoon. Judge Buffington presided: "Great men," he observed, "have no need that we praise them. The need is ours that we know them. America is gradually knowing this great man, is learning to know him by *degrees*." Others who offered their tribute of admiration were Mayor Babcock, Bishop Canevin, and George S. Oliver, President of the Chamber of Commerce.

Another degree awaited the Cardinal at Soldiers' Memorial Hall, the Doctorate from the University of Pittsburg.

In the evening His Eminence spoke in St. Paul's Cathedral and gave Benediction. Afterwards the priests present, about 100 in number, knelt and kissed his ring as he occupied the bishop's throne.

A FINAL DAY IN NEW YORK

The 9.45 P. M. train left Pittsburg with Mercier on board and Wednesday morning, October 29, saw him back in New York for a final leave-taking.

Last of all to honor the philosopher-prelate with an

academic degree was the Catholic University of America, and the interesting function was performed on this last morning in the parlor of the residence of Archbishop Hayes. It had been arranged to carry out this ceremony at the University itself, but a change of plan was deemed advisable owing to the fact that King Albert's visit to the National Capital happened to occur at the very time set for the academic function in question, and the Cardinal had generously effaced himself so as to clear the stage for the reception to his sovereign at the Capital. Fatigued by travel and the exacting demands of hospitality everywhere, His Eminence was persuaded to forego a special trip to Washington and permit instead the University to come to him.

A small but distinguished group had gathered for the occasion. The Archbishop was unavoidably absent as he was administering confirmation up-State. Those present, besides the Cardinal, were Bishop Shahan, Rector of the University, Bishop de Wachter, Bishop Meerschaert of Oklahoma and his secretary, Rev. Henry Kickx, Monsignors Mooney, Lavelle and Dunn of New York, Very Rev. George A. Dougherty and Very Rev. Henry Hyvernats of the University, Messrs. George J. Gillespie, Thomas Hughes Kelly, and John G. Agar.

The honorary degree of Doctor of Sacred Theology, the University's first offering of the kind, was conferred by Bishop Shahan after a masterly discourse, which richly deserves to be reproduced in full:

Your Eminence: The Catholic University of America is proud this day to associate itself with the entire intellectual world of the United States, in offering you a hearty welcome to our shores, and in the universal prayer that you may ere long return to us and complete the admirable work that you have begun so auspiciously, though for us in a far too summary manner.

The Catholic University of America beholds in you a teacher of universal renown in whose school a multitude of influential men received a thorough training in the great fundamentals of exact and logical thinking and the stable principles of justice toward God, man, society, and one's own self and destiny. In the heart of once peaceful Europe, amid a people of supreme gentleness and ancient courtesy, you renewed the best traditions of that glorious intellectual life whose fine flower offers yet its sweet savor in the survivals of the highest life yet known to man, the cathedral, the university, the fine arts, perfect taste, moderation and balance of spirit, and supreme reverence for those shadows of heaven, the good, the true and the beautiful, not alone in the realm of matter but also in the higher eternal realm of the soul.

There came a day long ago when the world's greatest human teacher, Socrates, was called on for the supreme test of his philosophy, and his cup of hemlock remains forever the monument of his consistency and the evidence of his ethical teaching. Other philosophers, guides of mankind, have walked the same dolorous way, but to none has come the supreme opportunity for confessing truth and justice in so full a measure as to you. Standing amid the ruins of your church and your country you have cried aloud to all mankind in embattled protest against the greatest crimes and the most complete injustice of all time. And to you has come back an echo of adhesion, approval, and sympathy from the modern world which does it honor and proves that amid so much error and vice, so much oppression and degradation, the heart of humanity yet beats true to the great doctrines of Catholicism, both of theory and of practice, of thought and of conduct.

For it is not so much you who cried aloud to your people and to the world in those dark days of menace and fear, but the very heart of our Catholic philosophy of life. By your lips spoke the great leaders of Catholic thought, Thomas and Bonaventure, and Scotus, Suarez and Bellarmine; the great sufferers for right and justice, the Leos, the Gregorys, the Innocents, and by whatsoever name are known those mouthpieces of the Gospel, Catholic tradition, ecclesiastical history,

and our immemorial religious life in face of the ever-changing figure of this world.

We hail in you the last-come of the great line of Catholic teachers of philosophical and religious truth,, not as it emerges from the nebulous regions of individual reflection, but as it shines from the revealing and directing agency of the Holy Spirit, ever present in the Church of God, but never more so than in the hours of confusion and oppression.

That your teaching indeed, was one day enhanced in moral impact and opportunity by the pastoral office, was not due to your own rare genius, your own firm grasp of its basic tenets; on the other hand it is your due that, like Thomas à Becket and a hundred other great bishops, you withstood the absolutism of your day and place, though unlike your predecessors you have lived to see an unexpected retribution, and to receive from all mankind the highest measure of approval ever yet given to an individual champion of right against wrong, of justice against oppression, of the great ethical truths against a perfect combination of modern hypocrisy, deception, and barbarous force, cloaked over with the specious names of science, progress, and social necessity.

Yes, we are very proud that it is a Catholic Bishop, a Prince of our Holy Church, the right hand and the ear and eye of Benedict XV, who rises morally dominant above the welter of these five years. That glory can never depart from the annals of modern Catholicism. Such a fruitage of its teachings argues the soundness and viability of the ancient root, and incidentally puts to shame much of the vague subjective teachings of recent philosophy, as impotent to guide men and women along the immemorial paths of right and justice, of universal equity and moderation in the conduct of mankind and the development of life and society.

On the occasion of his double jubilee of the priesthood and the cardinalate your noble University of Louvain conferred upon our eminent Chancellor, Cardinal Gibbons, the honorary degree of Doctor of Sacred Theology. He lives in vigorous health of body and mind to return the honor this day, by whatever marvelous changes it becomes his supreme joy to confer

upon you the same dignity, and in you upon that venerable seat of Catholic learning whose fame is to-day trumpeted the world over; in protest it is true against a supreme wrong, a mighty tort against learning and the mind, but also, however unconsciously, as an approval of its work through the centuries, culminating in your honored self and the attitude of your people through a luster of infinite sorrow and the eclipse of every hope. Slowly, perhaps, this great center will rise again from its material ruins, but swiftly already has come about its true resurrection in the person of its head and father, through whom it is to-day so widely known and honored that never more can it be neglected in the annals of any learning headed for life and service, for all the goods of a higher order, intellectually and morally. In begging you to accept at its hands this degree, our Faculty of Theology feels itself highly honored that so eminent a name should henceforth forever be inscribed on its annals, while the eminent Chancellor and the Trustees of the University rejoice that they can bestow upon you the highest honor in their power. Professors and students of our University join with the Rector in wishing you great happiness during the years that remain to you, and have only one regret, namely, that circumstances made it impossible to welcome you formally at Washington, though we are greatly consoled by the opportunity of thus honoring you under the hospitable roof of a most distinguished alumnus of the Catholic University.

The degree conferred upon His Eminence of Malines reads as follows:

UNIVERSITAS CATHOLICA AMERICAÆ

OMNIBUS PRAESENTES LITTERAS INSPECTURIS SALUTEM IN DOMINO

Quum almae Nostrae Universitati nihil antiquius sit quam ut viros de Ecclesia et Patria et genere humano bene meritos iusto prosequatur honore debitaque cumulet laude,

Nos potestate nobis ab Apostolica Sede concessa
Eminentissimum Dominum

DOMINUM DESIDERATUM CARDINALEM MERCIER

Archiepiscopum Mechlinensem

utpote qui, inter fortes fortissimus, sese gestis praeberit virum, scientia magistrum, pietate in Deum et homines sacerdotum exemplar, rei publicae studio decus suorum ac ducem, propter veritatem et mansuetudinem et iustitiam quam dilexit omnibus diligendum

SACRAE THEOLOGIAE DOCTOREM

honoris causa

creavimus ac renunciavimus

In cuius rei fidem Nos Cancellarius, Rector et Secretarius Generalis, apposito Universitatis sigillo, subscripsimus

Actum Washingtonii die XXX mensis Octobris anni MCMXIX.

In the afternoon Mercier paid a visit to St. Joseph's Seminary at Dunwoodie. En route he placed wreaths at the statue of Joan of Arc, the tomb of General Grant, and likewise at the grave of Bishop Potter of the Protestant Episcopal diocese of New York, as an act of courtesy to Bishop Burch, who accompanied the Cardinal on this mission. The seminary had arranged an elaborate welcome, which included two addresses by students, the reading by Rev. Dr. Oussani of an original Latin poem, and several musical selections. The Archbishop, who had just arrived from the confirmation engagement, rounded out the welcome with his tribute of praise. The Cardinal's expression of appreciation brought the function to a close.

Dunwoodie had said the final word, for the visit of Mercier to the United States was now at an end. He had planned, as noted previously, to sail from New York but the possibility of delay due to the strike of shipmen in the harbor forced a change of plan, and the farewell to America was made by way of Canada. Wednesday evening, October 29, the illustrious Primate of Belgium, loaded down with

honors and carrying with him the enthusiastic affection and esteem of the Nation, boarded the train at the Grand Central Station for Ottawa.

CLOSING SCENES IN CANADA

The Capital of the Dominion was second to no city in the warmth of its greeting, and the seventeen hours of the hurried visit left not an idle moment. The Cardinal addressed thousands of all denominations in the Basilica; he lunched with His Excellency, the Governor General, at Rideau Hall; he was honored with a civic reception at City Hall; he was the guest of the Canadian Club in the Russell Theatre, where speeches were delivered by Sir George Foster, Acting Prime Minister, and the Honorable P. E. Blondin, Postmaster General. A State Banquet at Chateau Laurier brought to an end this crowded day. One marvels that the advanced age of the Cardinal (68) permitted him to survive not alone one such day as this but fifty in succession.

A pouring rain the following morning did not deter a large crowd from gathering at the Windsor Street Station, Montreal, to greet the valorous prelate. In the absence of Archbishop Bruchesi, who was ill at the hospital, his auxiliary, Bishop Gauthier, introduced His Eminence to the committee of reception, which included Mayor Martin, Bishop Farthing, Sir Vincent Meredith, Major General Wilson, prominent officials and ecclesiastics. After celebrating Low Mass at St. James' Cathedral, the Cardinal received a deputation of the clergy in the archiepiscopal residence. Bishop Gauthier presented the gift of \$8500 from the clergy and faithful and His Eminence replied with an interesting address.

The Court House saw the next scene—the unveiling of a commemorative brass tablet to honor the members of the Montreal Bar Association who had served on the battle front. The Cardinal was welcomed at the entrance by J.

B. Bissonette K. C., Syndic of the Montreal Bar, and Dr. L. J. Lemieux, the Sheriff of Montreal. Preceded by ten halberdiers, the Sheriff, and the Secretary of the Bar, Marechal Nantel, Mercier advanced to Court Room No. 24, where a distinguished gathering of jurists awaited his coming. The Syndic now read an address of homage in both French and English. The Cardinal unveiled the commemorative tablet, then addressed his audience in both languages.

There followed at the Archbishop's house a reception to the members of the Louvain Committee and the members of the Belgian Chamber of Commerce. Luncheon was tended to His Eminence by the City and the Canadian Club at the Windsor Hotel, including the customary speechmaking. The official civic welcome in the afternoon was held at the City Hall in the Council Chamber, Mayor Martin presiding. A visit to the sick room of the Archbishop at the hospital, dinner at the Archiepiscopal Palace, then the closing function of the day—the ceremony at Notre Dame, at which the Cardinal paid an eloquent tribute to Canada for her splendid record in the war. It was the fifth address of a swift-moving day. The 10.45 train departed for Quebec that night and brought the visitor in the morning to the final greeting in the celebrated town of gate and rampart.

FINAL DAYS IN QUEBEC

The arrival in Quebec at seven o'clock on the morning of All Saints' Day found a large throng awaiting the guest, with Mgr. Roy, Auxiliary Bishop, and Mayor Lavigueur at the head of the reception committee. His Eminence proceeded at once to the residence of Cardinal Bégin and celebrated Mass in his private chapel. Solemn Pontifical Mass at 10.30 in the Basilica attracted a distinguished body of prelates, priests, officials, and other representative citizens. Bishop Roy was the celebrant of the Mass. Before the last

blessing M. le curé Laflamme, of Notre Dame, extended a fervent greeting to the Belgian churchman. The Cardinal then gave his blessing, the Mass was concluded, and it was now the happy privilege of Cardinal Bégin to mount the pulpit and eulogize his illustrious colleague.

Dinner was served at the archiepiscopal residence, with a number of Quebec clergy in attendance. The official welcome of the city came at four o'clock and drew an enormous crowd to the Parliament. The great hall of the Legislative Council staged this scene. Mercier was conducted to the presidential seat as the Cadets' Band sounded the Brabanconne. The Prime Minister, Sir Lomer Gouin, was there with his cabinet; so was the Mayor, besides many officials and other notables. An address on behalf of the provinces was made by the Prime Minister, while the Mayor presented the homage of the city. Mercier's reply brought a fitting close to the ceremony.

After vespers in the Basilica, Laval University called the Cardinal. Prelates, professors, students and seminarians filled the *salle des promotions* and heard the rector, Mgr. F. Pelletier, stress the philosophical career of the guest of honor. The Cardinal's reply pursued the theme. He extolled the ethical teachings of the Church, as exemplified in the writings of St. Thomas, and laid the principal responsibility for the war at the door of Kant and his "man-made morality."

Next day, Sunday, November 2, brought the end. A delay in the scheduled departure of the "Megantic" from Montreal gave the Cardinal an extra day in Quebec.¹ It was spent in comparative quiet, broken only by a visit in the afternoon to the industrial section in and about the parish of Saint-Sauveur, in company with Cardinal Bégin, Bishop Roy and de Wachter, and other prelates. The pastor of

¹ Unaware of this the American newspapers represented the Cardinal as sailing for home on Saturday, November 1.

the church, the Oblate Father Tourangeau, welcomed the great Belgian leader on behalf of the working classes of Quebec. His Eminence, in replying, referred with pride to the sturdy patriotism of 70000 Belgian workmen who elected to go into exile in Germany, rather than stay at home to work for the enemy at tempting wages. The speaker urged his hearers to adhere to Catholic principles in the prosecution of their industrial aims. Benediction was given and there was congregational singing of rare fervor. The vast crowd waiting outside gave the Cardinal an ovation as he departed from the parish house. It was a happy omen that this, the final event of the American visit, was first and last a workingman's reception.

The whistle of the "Megantic" could now be heard calling the Cardinal home. He was conducted to the wharf by Cardinal Bégin and other distinguished clergymen, accompanied by the Pontifical Zouaves of Quebec. A farewell word to Quebec was delivered before leaving, and there was also a message to the United States addressed to the American people through Mr. George J. Gillespie, chairman of the Cardinal Mercier committee. It follows:

FAREWELL MESSAGE OF THE CARDINAL

"To the people of the United States of America;

"It is difficult for me to give adequate expression to my feelings at this moment, when I am about to leave your wonderful and hospitable land. The sympathy and love with which I have been received everywhere, both in large cities and the lesser ones and even at small stations by the way, have gone to my heart.

"I can say with full truth that the moral comfort which you have brought to my soul has indeed rejuvenated me and given me new strength and vigor with which to face whatever duties the Divine Providence may call upon me to accomplish in my dear Belgium.

"I have learned to admire the American people; I have learned to love them. I feel a strong assurance that a lasting tie of mutual sympathy and confidence has been established between your country and mine; and that it will endure for generations to come.

"If the calamities of this great war and the bitter sufferings which it entailed for our people have brought one bright thought, it is of this bond of union between us. I realize and firmly believe Americans also realize that it has been a privilege for our generation to go through the crucible of this gigantic struggle.

"For those who would be exalted spiritually and morally by its lessons it is an opportunity such as has never been given at any other time of the world's existence.

"By these lessons, which can be sought, and I may say which stand out in bold letters on every page of the annals of the war, I mean the magnificent instances of individual and national self-sacrifice and self-denial, object lessons of the highest moral order, in and by which each one of us may make his rule of life in the future.

"Once more, my dear American friends, let me express to you my heartfelt thanks for the wonderful assistance which you gave to Belgium during the war.

"Let me thank you again for the generous way in which you have responded and are responding to my appeal to help me once more in the heavy tasks of social and moral reconstruction, in combating the devastating effects of radical socialism and bolshevism, in re-establishing trade and technical schools, etc., which await me at home, tasks which are related closely not only to the welfare, but to the very existence of my people, even though they themselves in this period of unrest and resentment may not fully realize it.

"The world, I know, seems to have these difficult and unsettling problems before it everywhere. And yet I have the profound conviction that just as right prevailed in this

awful conflict just ended, so justice and right will, when given their hearing, solve these problems of unrest and measurably reconcile the differences of man. It is my duty, I know, to work to this end. I pray you, my dear friends, to do likewise.

"I had hoped before leaving to be received by your President, Mr. Woodrow Wilson. To my keen regret this has been impossible owing to the present state of his health. I express my sincerest wishes and prayers for his prompt and complete recovery.

"Let me, in conclusion, my dear people, assure you that you will ever be present to my memory and in my prayers, and give me the privilege of bestowing my blessing on you with all my heart.

"D. CARDINAL MERCIER,
Archbishop of Malines."

The Cardinal's arrival in America had been celebrated by our journals in a paean of praise that rang from town to town and state to state, clear across the continent. His departure from our shores elicited a fresh outburst of enthusiastic admiration, sympathy and good-will from the press. Listen, for instance, to this editorial tribute from the *New York Sun*, of October 31:

"Not all great figures in history, removed from the setting of their great exploits, successfully sustain the scrutiny of strangers, though that scrutiny be found on good-will. Belgian's great teacher and priest underwent such an examination and emerged from the ordeal with heightened stature. The simplicity and genuineness of his attitude in all manner of assemblages revealed the strength of his character. . . . Of Las Casas, it was written by John Fiske that he was the finest spiritual figure between the apostolic times and our own. There will be found in America today a strong body of opinion to support the assertion that since

Las Casas no spiritual figure finer or more engaging than that of Mercier has been seen in this hemisphere or in this world."

Meanwhile our Cardinal is heading for the Gulf of St. Lawrence and the itinerary of his American visit must stop at the gangplank of the "Megantic."

[THE END]

BOOK REVIEW

Beaumarchais and the War of American Independence. By ELIZABETH S. KITE, Diplôme d'instruction Primaire-Supérieure, Paris, 1905; Member of the Staff of the Vine-land Research Laboratory. With a Foreword by James M. Beck. Two volumes. Illustrated. Boston: Richard G. Badger.

Much was said during the months of the war, and since the armistice, about America's debt to France for the latter's chivalrous assistance in the critical period of the formation of the United States as an independent power. In all these generous tributes to France of recent years when the giant Republic of the West was engaged in the unselfish and practical discharge of its obligations of gratitude to the Republic across the Atlantic, seldom indeed was the name of Beaumarchais mentioned. And if it had been spoken, it is not too much to say that it would have fallen for the most part on deaf ears. Nevertheless, when we are told in all seriousness that Beaumarchais deserves to be pedestalled side by side with Lafayette himself, for his great part in enlisting French succour in the war of American independence, the wonder grows that this many-sided and brilliant son of France should to all intents and purposes be unknown and unhonored in the country which he befriended in its hour of trial. It is one of history's strange tricks, one of the conspiracies of silence she seems to enter into, for a time at least. In the end the truth, with its prevailing strength, pushes into the light; and then history is vindicated as no conspirator at all, but only the victim of its false friends. Some partisan or selfish interest, religious, political or racial, powerful enough to tamper with the record, has been suffered to intervene. Men and events are seldom allowed to run their course free from favor of this sort on the one side, or of interference on the other. And so the

loudest can claim, for a while, the victory for their champion; for only in a fair field is the race to the swift. With time, however, and the passing of party feeling the suppressed or neglected truth works its way to the top, because history in the long run can be depended upon to keep the correct score, confidently awaiting its inevitable production. That is why men like Beaumarchais come out of oblivion periodically to amaze and confound us.

To Miss Kite, a valued member of the American Catholic Historical Society's Committee on Historical Research, we owe the reclamation of the true account of this friend and powerful supporter of the American Colonies in their fight for freedom. In the two interesting volumes before us she establishes Beaumarchais's claims to the highest honor among those who espoused America's epic struggle for self-determined government, and tells a fascinating story of his complex character and romantic career.

How the author came to take in hand this task of tardy justice is told in a brief preface and is of interest for its own sake. Some fifteen years ago, while attending the late Dr. Emil Reich's courses on general history in London, her pride was wounded by the lecturer's reiterated accusation of American ingratitude in ignoring the potent services rendered by Beaumarchais in behalf of the insurged Colonies. Her indignation gradually yielded to amazement as she studied the subject and found in the French, German and Italian volumes which she consulted in this relation, that "America did seem to be alone in her ignorance of all that France had done for her". As the author's research proceeded it became a veritable labor of love, for she found it "impossible to know Beaumarchais intimately and to appreciate him only moderately". Moved by this profound admiration for her hero, Miss Kite "compiled", to use her own modest word, from the original documents and the various biographies of Beaumarchais, but with a most satisfactory filling in of historical background on good authentication, this most entertaining account of America's "friend", so long left unsung in the history and literature of the New World.

Why the effectual and enterprising aid given by Beaumarchais toward the establishment of the American Colonies as an independent nation free of British political control, should have escaped anything like adequate appreciation, does not form an express part of Miss Kite's theme. In passing, however, the author suggests some contributory causes of the neglect of a benefactor's memory, which neglect otherwise would seem to be so inexcusably ungrateful. In the first place, Beaumarchais undertook his negotiations in the Colonists' behalf at the very start of their resistance to the foreign yoke. Even as early as 1774, whilst he was stationed in London as the secret agent of Louis XV, Beaumarchais had most heartily espoused the cause of the Western insurgents. But of their very nature his real activities at that time had to be kept under cover, seeing that the Colonists themselves in those days had little desire and no expectation of help from France, which the Colonists liked even less than they did British domination. Besides, if the French government had had any sympathy with the American uprising in its origin, it would have been not only futile but impolitic for France to have openly attached itself to its powerful neighbor's enemy. Under these circumstances the record of Beaumarchais's early activities and inestimable services as the secret agent of the French Ministers to receive and coöperate, with Silas Deane in 1776, and with Franklin later on, was not the subject of documentary evidence, or in so far as it was, these written instruments were of necessity confined to the government archives, where they were inaccessible to the public. For a hundred years and more these letters and reports and memoirs testifying to the rôle played by Beaumarchais did not see the light and so the story of his participation in our early history remained untold. This regrettable gap in the annals of the period is further accounted for by the temporary cloud of misrepresentation which was thrown round Beaumarchais and which caused him to change his name. Just at this juncture, too, men's minds were distracted by the upheaval of the French Revolution which was brewing. In addition to all this, it is fair to say that English

historians of those days were hardly likely to find much satisfaction in giving to the world the heroic story of services performed by a Frenchman in behalf of the rebellious subjects of their own country. These considerations, coupled with certain exploits of Beaumarchais's adventurous career, and certain aspects of his picturesque personality, explain in a measure and somewhat palliate the lack of recognition accorded him in a country whose struggle for freedom and independence he served with such skill, ardor and constancy.

Beaumarchais, whose real name was Pierre-Auguste Caron, was born in 1732, the son of a Paris watchmaker. He was apprenticed to his father's trade and shortly after attaining his majority won distinction by perfecting an escapement for watches. His invention brought him to the attention of the King and in 1755 won for him an appointment to certain household employments in the palace of Versailles. He entered upon his duties in the royal service with the same zest as he had shown in his former occupation. He was apt in acquiring the social graces of one to the manner born, but he was never at pains to apologize for his humble origin. There was now much leisure time on his hands and he improved it by studying the classics and by developing his natural aptitude for music and writing. At the age of twenty-five we find him married and a widower, taking his title of Beaumarchais from a small landed property left him at the death of his first wife. In the after years he took to himself a second and a third spouse. Meanwhile his skill in music had attracted the four Princesses of France whose favor he so far won as to be chosen their music master. His biographers dilate on the young man's natural favors, his personal charm, talents and self-possession at this stage of his astounding career. One thing only was lacking to him as an independent member of the nobility—a settled income; and that could not long be denied one who showed his bent for business and finance.

Most of the first volume before us traces the details of his unusual exploits, his life at court, his tender home ties, his business negotiations in Spain, his second and third marriages,

his literary work, until the crowd of enemies with which jealousy had surrounded him threw a tissue of malicious misinterpretation about him. Something of his high-hearted manner when face to face with persecutions by a hostile Parliament and disastrous financial reverses, and of his dialectical skill and *esprit*, may be seen in the following passage written by him at this period in reply to an attack made by Madame Goëzman against his lowly parentage:

“ You begin [he writes] your chef-d’œuvre by reproaching me with the condition of my ancestors. Alas, Madam, it is too true that the last of all of them united to several branches of industry a considerable celebrity in the art of watchmaking. Forced to pass condemnation on that article I admit with sorrow that nothing can wash from me the just reproach which you make against me of being the son of my father . . . But I pause, because I feel him behind me, watching while I write, and laughing while he embraces me. O you, who reproach me with my father, you have no idea of his generous heart. In truth, watchmaking aside, there is no one for whom I would exchange him; but I know too well the value of time, which he taught me to measure, to waste it by similar trifling.”

Beaumarchais, who, besides several other literary successes, had to his credit the authorship of such well-known comedies as *Le Barbier de Séville* and the *Mariage de Figaro*, in 1774 by an iniquitous judgment of a packed court was civilly degraded and his public career blighted. Within a few days, however, he was reprieved by Louis XV and sent to London on one of the King’s confidential missions, and won subsequently complete vindication. This secret agency and other commissions of a kindred nature which Beaumarchais was soon to receive from the next Louis, the Sixteenth, gave the adaptable and genial adventurer his opportunity to enter upon his negotiations in favor of the men across the Atlantic who were beginning their successful fight for control of their political destinies. This part of Beaumarchais’s achievements occupy the chapters of the concluding volume of Miss Kite’s work.

Writing of this activity, Gaillardet says: "The Court of Louis XVI still hesitated to follow Beaumarchais in the adventurous career whither he was drawing it, as with a tow-line . . . although Holland and Spain were already engaged by his efforts to embrace the cause of France and the United States against England". It was the difficult task of our enthusiast to overcome this hesitation and indifference on the part of the French government to enter the American struggle for freedom, even as a secret ally of the Colonists. His plan to this end was to act on the King's sympathies through his Minister, M. de Vergennes, as his letters as early as September 1775 show. It would be difficult to exaggerate the ardor, as shown in his communications of this time, with which he espoused the American cause. In a postscript to one of his letters to the King, after a most earnest plea in behalf of France's intervention in favor of the insurged Colonies, he writes: "It is absolutely impossible to give in writing all that relates to this affair at bottom on account of the profound secrecy which it requires, although it is extremely easy for me to demonstrate the safety of the undertaking, the facility of doing it, the certainty of success, and the immense harvest of glory and tranquillity which, Sire, this small grain of seed, sowed in time, must give to your reign. May the guardian angel of this government incline the mind of Your Majesty. Should he award us this first success, the rest will take care of itself. I answer for it." The "seed" here cryptically referred to was "a sum of money, 2,000,000 francs perhaps", as Miss Kite explains, which Beaumarchais proposed to send to America as specie or for conversion into munitions of war for the insurgents in the New World. By degrees the King's timidity was being overcome, so that in a memoir written to him by Beaumarchais, 29 February, 1776, the latter was emboldened to declare: "We must aid the Americans!" and he proceeds with burning zeal to prove his thesis. Not only for their great earnestness but also for the interesting light they shed on the conditions then obtaining in England and France, these memoirs are of inestimable value. Here as elsewhere the author gives

copiously of these contemporary documents in support of her statements.

The Count de Vergennes in May of 1776 informed Beaumarchais that there was no longer an obstacle in the way of France's rallying to the "aid of the insurgents indirectly by means of munitions and of money," but the aid "must be veiled and hidden". In acknowledging this welcome pronouncement, the indefatigable Beaumarchais only begs the more for "some powder and engineers, as a favor! It seems to me that I never wanted anything so much." Inspired by this desire, he worked to such purpose that he finally overcame all opposition and managed by one ingenious device or another to land "immense cargoes of munitions of war on the American coast in time for the great decisive campaign of 1777"; so that Silas Deane, agent of the American Congress in France, in his official report to that body could truthfully say: "I could never have completed what I have but for the generous, the indefatigable and spiritual exertions of Monsieur de Beaumarchais, to whom the United States are in every account greatly indebted, more so than to any other person on this side of the water".

Spatial limitations do not permit the following of the fortunes of this tireless and powerful abettor of the struggle of the Colonists to throw off the yoke of England. It is a strange and fascinating story as told by Miss Kite. No career ever encountered more ups and downs. Only a man of his rare parts could have accomplished what this fantastic genius did. His achievements in literature, especially as a playwright, in diplomacy, in commerce and finance, in statesmanship, are equally astounding. Through it all, however, one never loses sight of the mark of the adventurer. These phases of Beaumarchais's brilliant exploits stand forth in the picture which these volumes paint of an ardent friend of America in the day of her need. Miss Kite's admiration for Beaumarchais, whom she has so successfully rehabilitated, has not blinded her to the antitheses of this many-sided and complex hero of American independence. It is a notable biography, written with fine

insight and knowledge of the times. It has the further merit of being a most opportune contribution to our colonial history, in these days of clearer vision and more courageous search for the truth concerning the men and events of the past.

EDWARD J. GALBALLY.

RECORDS OF THE AMERICAN CATHOLIC HISTORICAL SOCIETY

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LAETARE MEDAL CONFERRED ON LAWRENCE F. FLICK, M.D., IN THE HALL OF THE SOCIETY, 5 MAY, 1920

Dr. Lawrence F. Flick, physician, historian and philanthropist, the recipient of the Laetare Medal for 1920, the Notre Dame University's annual award to America's most deserving Catholic layman, had the priceless decoration conferred upon him at a public reception on Wednesday evening, 5 May, 1920, in the rooms of the American Catholic Historical Society, 715 Spruce street, Philadelphia.

Unique in the annals of Catholic Philadelphia, the event was attended by a representative gathering from the ranks of clergy and laity, who crowded the auditorium to pay tribute to the guest of honor.

His Grace the Archbishop of Philadelphia, the Most Rev. Dennis J. Dougherty, bestowed upon Dr. Flick the award, which had been brought to this city by the distinguished president of Notre Dame University, the Very Rev. James A. Burns, C. S. C. Among the well known visitors were the Right Rev. Bishop McDevitt, of Harrisburg, and Coadjutor Abbot Aurelius Stehle, O. S. B., vice president of the Benedictine Seminary at Beatty.

Mr. Edward J. Galbally, President of the American Catholic Historical Society, presided at the exercises and presented the speakers, who included, in addition to the Most Reverend Archbishop and the Very Rev. Dr. Burns, Dr. Flick, Lieutenant Colonel Daniel J. McCarthy, of the Medical Corps, U. S. A., and Mr. Walter George Smith, K. S. G.

Prior to the exercises His Grace was escorted through the headquarters of the Historical Society, of which he is a member, and expressed his pleasure at the many, rare, valuable works collected and preserved by the institution, of which Dr. Flick has ever been a most prominent factor.

The presentation ceremony was regarded by the officers of the society as one of the most pleasing functions held in this city for a long time and the hope was expressed that the exercises would stimulate renewed interest on the part of the members and attract to the society many who could give great aid by affiliating themselves with such a noble work, as the collection and preservation of records and other data, so that posterity might be accurately and truthfully informed of the great part played by Catholic America.

In calling the meeting to order, the chairman made the following introductory remarks: "On the part of the American Catholic Historical Society I have the pleasure to bid you all a most cordial welcome to the exercises of this evening. We are witnesses of an event that is unique in the Catholic annals of Philadelphia. In the course of the long and honorable history of the conferment of the Laetare Medal by the University of Notre Dame, its public presentation is about to take place in Philadelphia for the first time.

"His Grace the Most Reverend Archbishop has kindly come to do honor to the occasion and give it the high sanction of our Chief Pastor. The presence of the Right Reverend Bishop of Harrisburg is a token of his esteem of the

Medalist. As the representative of the Alma Mater of our beloved fellow citizen and in testimony of his school's just pride in their distinguished alumnus, the Coadjutor Abbot of St. Vincent Archabbey, of the Order of St. Benedict, Beatty, Pennsylvania, is also with us. And the Very Reverend President of the University of Notre Dame is here in person to bestow the prized honor of a famous institution of learning on one who has greatly merited it.

"This assembly of eminent churchmen and laymen, and members of the Catholic Historical Society and friends, is a manifestation of sincere appreciation of the University's choice of the Laetare Medalist of 1920, and a tribute of our admiration of Doctor Lawrence F. Flick, the sentient Catholic and loyal citizen, the practical scientist and physician, the devoted worker in the field of American Church history.

"Some are absent who would have wished to be with us on this occasion. Under other circumstances it would be proper to read the many messages of congratulation from these men in high station. If I refrain from doing so, it is because I am forbidden by a condition exacted as the price of these proceedings, and out of consideration and respect for the Doctor's already lacerated feelings in these surroundings.

"For I need not tell you that our gathering here to-night is not of his choosing. The Doctor's way, according to the simple habit of his studious and active and unostentatious life, would have been to avoid ceremony and circumstance. At the graceful suggestion, however, of the University of Notre Dame the Catholic Historical Society was glad indeed of the opportunity to sponsor these exercises, and the good Doctor acquiesced in the purposes of his friends, as is his wont, though with no little sacrifice and at no small personal cost.

"In singling out our fellow citizen from the millions

of Catholic men and women of the United States, and placing him in the elect company of the Laetare Medalists, the University of Notre Dame had in mind, besides his sterling patriotic and Catholic life, the Doctor's ample activities in the domain of the science and practice of medicine and of the study of our Catholic history. It is not an unsupported assertion that this Society owes much of its life, its continuance, and its well-being to the indefatigable and optimistic crusader against tuberculosis. The study of the career of the Church and of its members toward the establishment and growth of the Republic on the one hand, and the persistent and thorough-going campaign against the Great White Plague on the other—these have been the two chief passions of his public life. It is fitting therefore that on this occasion the services rendered by the Doctor in these two major fields of his operation should be briefly reviewed by men who have been associated with him in their pursuit.

“First comes the humanitarian and scientific work, on which we shall be glad to hear one who at different periods of the War was commissioned by three different bodies, the Department of State, the American Red Cross, and the United States Army, to go abroad for the study and amelioration of medical conditions in Europe, and who laid the foundation of research work in his profession under the guidance of Doctor Flick—Lieutenant-Colonel Doctor Daniel J. McCarthy.”

ADDRESS OF DR. D. J. MCCARTHY.

In 1902 an institution for the study, treatment and prevention of tuberculosis was founded in Philadelphia by Mr. Henry Phipps. It was organized and directed for eight years by Dr. Flick. During this period it left an impress on the scientific world, on medicine, and the public health never before nor since equalled by any one institution.

Those of us who labored there knew then, we know now, that 90% of the Phipps Institute and its work was Lawrence Flick.

A doctor is never really great in his profession who has not surrounded himself with men, who, trained by him, imbued with his ideas, his ideals, and his personality, are fitted to carry on his work; to create a new school of thought and purpose.

The staff of the Phipps Institute was such a school of thoughts and ideals. The thirty-odd men who served on that staff carried from it into this country and abroad the high ideals, the faith of him who directed them. It was perhaps the greatest school of physical diagnosis the world has ever seen; it was the first school of medical social service in this country or elsewhere; it was a great school and itself a demonstration of hospital organization and efficiency. It was the centre of a school of thought that not only dominated its special field both here and abroad, but influenced to a marked degree all other branches of the science of medicine. In my own special field of work the effect of this indirect influence has been almost revolutionary. This has been equally true in other specialties.

Through the National Association and the International Congress, organized under the auspices of the Institute and a part of its work, it carried to every home in the land a message of hopefulness in place of the therapeutics of despair; it taught every man, woman and child in the land the value of fresh air in the prevention and cure of tuberculosis, and of its equal value in the prevention and cure of all other diseases.

The Phipps Institute was Dr. Flick, the National Association and the International Congress were its children.

When the foreigner from the four corners of the earth came to visit the Institute he found not a massive building of stone and marble, with tiled corridors and magnificent

laboratories, but two old dilapidated dwellings in Pine Street below Third Street, with bedrooms converted into wards, the kitchen and the pantry into laboratories, and the dining-room and parlor into administrative offices, and the dispensary and the home of the sociological department. It was indeed all part of him, a Lincoln-like simplicity and faith, that led him to employ the simplest of means to an end, and without tools, by the sheer force of his brain and personality to create an institution with such widespread influence for good. In distant Russia, during the Revolution, I asked of their most prominent physician what they were doing to combat the ever-growing menace of tuberculosis. He said they had done nothing up to 1908. But after a visit to Philadelphia and to the International Congress they felt so ashamed of themselves that they went back and effected an organization to fight the White Plague; that, while it had been insufficient during the war, now they hoped to make it into a real fighting machine.

In international congress, in conferences of leaders of scientific thought, Dr. Flick is always called upon to speak for the United States and the Western Hemisphere in all matters relating to tuberculosis and diseases of the lungs.

This position as a leader of thought in science was indeed the result of years of hardship and struggle, of contention and disappointment. Enough indeed to more than discourage any ordinary man. As early as 1887 he was working on the contagiousness of tuberculosis. His survey of the fifth Ward in Philadelphia with a demonstration of house infection, covered a period of twenty-five years, in which the contagiousness of tuberculosis was demonstrated. This paper remains to this day a classic of clear thinking, careful collection and arrangement of facts and scientific analysis. Throughout the scientific world, everywhere except in Philadelphia, it is held up to students as a model of real and scientific field investigation.

In 1890 he carried the fight for the prevention of tuberculosis to the College of Physicians. The Rush Hospital was organized as a result of this movement; and, while it failed to embody the idea of prevention, it has indirectly in the care of advanced cases done valiant service in the reduction of mortality from the disease. In 1892 he organized the Pennsylvania State Society for the Prevention of Tuberculosis. In 1895 he organized the Free Hospital for Poor Consumptives, and established the White Haven Sanatorium in 1911. He had already carried the fight for government (State) Hospitals for the care of the consumptives to the State Legislature and to City Councils. In 1893 we see him before the Pan-American Medical Congress in Washington, the American Public Health Association, and by virtue of their endorsement effecting through the Philadelphia Board of Health the registration of tuberculosis as a fundamental step in the control of the disease. In a few months the College of Physicians met in solemn session and voted their opposition to registration. As a result of this action registration was deferred until 1904. The rest of the world followed Dr. Flick's lead, but Philadelphia only long after others had demonstrated the soundness of the principle he advocated.

Year in and year out, in season and out of season, by pen and by word, on every platform that was offered him and in every journal that was open to him, he preached the doctrine of the contagiousness of tuberculosis and advocated the registration of the disease and the establishment of hospitals and sanatoria for the treatment and isolation of the consumptive poor. He spoke not only in Pennsylvania but in the neighboring States, New Jersey, New York, Delaware, and Maryland, and he supplied literature to people in all parts of the United States. He prepared the tracts on the prevention of tuberculosis of the Pennsylvania Society for the Prevention of Tuberculosis, and personally

placed them in drug stores for distribution among the people. He got reprints of articles which he contributed to Medical Journals and Society Publications and distributed copies of them where they were called for or were likely to have an educational influence. Between the years 1888 and 1903 inclusive he put out reprints of thirty-eight articles on various phases of tuberculosis.

The man in the 'eighties who could cure tuberculosis, in the popular medical mind was either doing miracles, or he was a fakir; and inasmuch as that was not the age of miracles, *ergo*, he was a fakir. It was the relic of this attitude that has kept from Dr. Flick that credit in his own city which he so richly deserved.

Just think of the courage of the man, who dared to violate all the ethics of the profession in using the daily press to preach preventability and the curability of the incurable scourge, tuberculosis. Who indeed was this man to carry a fight to that sacred body, the College of Physicians? He had indeed the courage of his convictions, but he must be downed, and such a thing must never be permitted to occur again. In addition to the Philadelphia Members they must needs reinforce their bands by importing that Dean of American Doctors, Sir William Osler, from Baltimore, to lead the fight. The conservatives won, but twenty years later before a very distinguished assemblage of the leading scientists of the world Osler generously made the *amende honorable* in the following words: "I may perhaps make a few remarks in the absence of Dr. Flick, who is prevented from being here, as he is a guest of the President of France. Some twenty years ago I and others opposed his plan for the Registration of Tuberculosis in the city of Philadelphia. Time has told us that he was right and that we were wrong. The trouble was that Flick was twenty years ahead of his time and we, well, we were all pre-senile even as long ago as that."

I have been asked to address you on Dr. Flick as a physician. I am much in the same position as an eminent Doctor who said, during the International Congress of Tuberculosis,—“Flick, he's no doctor, he is an epic poet.”

His success as a doctor to the poor, as a consultant, is already known to you. What you do not know, is that he was prepared to risk his whole lifework at the White Haven Sanatorium that the negro should have the same care as the white; he indeed did risk the fate of the institution, that any poor person should lose his chance of care by being displaced on the list by the protégé of the political leaders of the State.

There are some men whose greatest honor is not in spoken words or gilded medals, but in the love, the affection of every man, woman and child with whom through a long life they have come intimately in contact. It is indeed fitting that should such honors come, they come to Dr. Flick from an institution of his own religion, his own faith, that faith which has kept him straight to the path of his ideals; enabled him to see the light when seeing was difficult and all was dark about him, that faith which has helped him through trials and difficulties to make his dream of service to humanity come true in the making, that faith, that religion to which he himself in turn has been such an honor. His whole life has been an act of faith, a consecration to God of his work and his efforts. In this he has been as simple as a child. All great men indeed have much of the simplicity of childhood about them.

It has been my great pleasure during twenty years to have been intimately associated with him in his work. I have seen him in the presence of the crowned heads of Europe, in the halls of the mighty in Science and learning, working with the poor and lowly in their homes, and at the Phipps and at White Haven. I have indeed seen him in the pursuit of his ideals, scorned by his profession, insulted by politicians who were not fit to latch his shoes, and always

the same lovable, saintly character with the slouch hat and lanky clothes and sun-lit eyes that you and I have known so many years and let us hope we shall continue to know for many years to come.

In introducing the second speaker, the President briefly recalled that the second outstanding feature of Doctor Flick's public service had been his scholarly and practical devotion to and his inspirational influence in the cause of American Catholic History. It was therefore appropriate on this occasion to get a glimpse of this valuable movement through the eyes of one who could bear personal testimony as a fellow worker with Doctor Flick in this field of Catholic scholarship—Mr. Walter George Smith.

ADDRESS OF MR. WALTER GEORGE SMITH.

In the closing years of the seventeenth century, there came to America a young officer who had been sent by his parents during an interval of military service for travel and observation. Coming to Baltimore and falling under the influence of Bishop Carroll, he gave up his military career which held forth brilliant prospects of advancement, and, yielding obedience to the Catholic Church of which his pious mother was a member, was the first to receive all the orders from tonsure to Priesthood in the original thirteen of the United States. Doubtless you know to whom I refer,—the Russian Prince Demetrius Augustine Gallitzin. After serving as a missionary in the South and elsewhere, he determined to form an exclusively Catholic Colony and chose for its site the summit of the Allegheny Mountains in the country where Ebensburg and Loretto now stand.

One of his colonists was the ancestor of Dr. Lawrence F. Flick. To the training that he received and the atmosphere by which he was surrounded from his earliest boyhood he owed no doubt in the main that thoroughly Catholic faith and habit of life which has distinguished him always. The

zeal and self-abnegation of Father Gallitzin was in a way communicated to this child of his mission. So completely was that pioneer settlement a Catholic one that the lad did not even know there were any differences of religious belief until on one occasion some friends from a distance stopped over night at his father's house and when he and a boy of the visiting family knelt to say their prayers, he learned for the first time, from the different formula, there was a difference of faith.

As a young man Dr. Flick was not physically strong, and he sought by travel, accompanied necessarily by strenuous work, on the Pacific Coast and in Arizona to build up his physical health. Doubtless he was broadened by his experiences and his natural sympathy was intensified by close contact with all sorts and conditions of men.

Dr. McCarthy in his eloquent tribute has traced his professional career, contending with adversity. Among surroundings that were indifferent or hostile, he has won his honors because of his splendid Christian faith, his sanguine hope and his all-pervading charity,—all these learned in the plastic years of his childhood. Realizing how important is knowledge of historical truth and how history has been distorted by partisans, he saw the necessity of meeting the danger by the establishment of the American Catholic Historical Society. His ideal was the formation of a great Catholic reference library and arsenal, as it were, of Catholic truth which every one could use as he might have strength to wield the weapon. It is easy to picture the difficulties that confronted him. Our people are slow to realize the value of such an undertaking, as why should they not be? They are descended for the most part from emigrants from a land that had been subjected to so cruel and ingenious a persecution during centuries, that scholarship and love of learning were almost extirpated from among them, as it was intended should be the case. They were

poor and had to work hard for the necessities of life, and the generation that followed them, while better off in this world's goods, had no tradition of learning. But with his wonted enthusiasm Dr. Flick joined with a small band of other enthusiasts, and to him more than to anyone else is due this spacious, well-furnished library. While it falls short of what he hoped for, it is a credit to the efforts of himself and of those whom his enthusiasm led to join the work.

We could relate many an instance of what he did in those early, struggling days. While he was building up the Free Hospital, and the Historical Society, he was carrying on his practice and working among the poor in season and out of season. I recall one hot Summer day when I had come in from my country home and met him on the street with his face aflame with heat and enthusiasm, when I asked the cause of his very apparent joy. "Ah," said he, "I have just succeeded in getting a prominent drug store to let me put one of my glass contribution boxes for the Free Hospital on its counter." This was enough for him. It but illustrates his personal service and his utter unselfishness. No one ever knew him to say an unkind word or to show resentment under deep provocation.

This medal, so well deserved, is significant of joy for accomplishment. It gives joy to all of our hearts. Never has it been more worthily bestowed. We congratulate the University of Notre Dame for the wisdom of its choice, we congratulate the recipient and his family, and we rejoice with them because of the well-merited honor.

The heart of the program was now reached. In presenting the President of the University of Notre Dame, the chairman was reminded of the heroic figure of the first President, Father Edward Sorin, of the Congregation of the Holy Cross, who seventy-eight years ago, founded the

splendid institution of religion and learning in the Middle West, a school that has given so many eminent men to Church and State. As a Western pioneer in the work of primary and higher education, the first President of the University of Notre Dame stands forth among the great leaders of civilization in the New World. It is good to recall, especially in these days after the world war, how, at the outbreak of the Civil War in 1861, when the Government called for volunteers to attend the suffering in our military hospitals and on the battlefield, under the inspiration of Father Sorin, Mother Angela of the Sisters of the Holy Cross, led some sixty-five sisters from the school rooms and placed them under special training for the service of the country's sick and wounded soldiers. For five years these nuns maintained in the field an organized corps of nurses for our troops. These facts are enshrined in our official war records, even though they do not receive proper evaluation in our general books of history. We have good right to be proud of such spontaneous services of patriotism and humanity, and we should preserve and make known the story, for the good name of the Church which inspired the charity of these heroic women. The Society therefore welcomed the successor of the illustrious Father Sorin. He was heartily welcome as the head of the great University of Notre Dame, as the learned historian of Catholic education in the United States, and as the bearer to Doctor Flick of the Laetare Medal—the Very Reverend Doctor James A. Burns, of the Congregation of the Holy Cross, President of the University of Notre Dame.

PRESENTATION ADDRESS BY DR. BURNS.

"The University of Notre Dame to Dr. Lawrence F. Flick: greeting.

"Sir, seven and thirty years ago the Laetare Medal was founded to honor distinguished service among the laity in any field of lofty human endeavor. Since that time the testi-

mony of merit, the highest within the gift of the University, has been bestowed on a long line of noble men and women who are distinguished less for having received this honor than for having deserved it.

"The university had in mind another object when it created this cherished token. With long experience in the training of American manhood, the university has felt that it is not sufficient to teach abstract lessons of virtue and excellence to growing youth; it is no less important to single out great examples of the virtue which those lessons inculcate. Hence great types of the soldier, the jurist, the artist, the author, the physician, the journalist, the patriot, the spiritual leader, have been publicly set up for emulation. In each case the note of timeliness was added to the lesson according to the circumstances of the period.

TRIBUTE TO DR. FLICK.

"You, sir, bring to the Laetare Medal the record and the traditions of a full life dedicated to excellent service of God and of your fellow-man. In professional as in private life you have been outstandingly Catholic. The faith has been the great motive power of that magnificent service which as physician and specialist in the treatment of tuberculosis has made your name an international possession. It has been the inspiring force of those activities which outside of professional life you have for many years carried on as a member and as president of the American Catholic Historical Society of Pennsylvania and the American Catholic Historical Association. It has been the inspiration of those monumental works of charity which are less the index of material wealth than they are the measure of the heart from which they come.

"Therefore it is that the University of Notre Dame, in this year of grace, 1920, turns to you, Dr. Lawrence F. Flick, physician, historian and philanthropist, as a worthy associate of those valiant men and women of other years, and

with pride and joy in the glory of the faith which greatens alike individuals and institutions, confers upon you the Laetare Medal."

At the close of Dr. Burns' remarks the Most Reverend Archbishop felicitously referred to the many accomplishments of the medalist as a scientist, historian and philanthropist. "Any distinction conferred by Notre Dame University," the Archbishop said, "is an honor, but it is a pre-eminent distinction to have been chosen by that University to be the recipient of the Laetare Medal. The university." His Grace continued, "has made wonderful strides in its chosen field of endeavor and has done for humanity, as an institution, what Dr. Flick has performed as a layman; and both," he added, "through their work have become known and recognized internationally. Dr. Flick," said His Grace, "deserves the honor that has come to him because of his service for humanity and because of what he has done for the American Catholic Historical Society."

In his own name and in the name of the Catholics of Philadelphia, the Most Reverend Archbishop congratulated Dr. Flick, who like Pasteur, had demonstrated that deep learning and an intimate knowledge of science are compatible with deep faith, and in conclusion he wished him long life to enjoy the high distinction that has been bestowed upon him.

The Medalist was accorded an enthusiastic reception as the Archbishop of Philadelphia, the Most Reverend Dennis J. Dougherty, pinned the token of the University of Notre Dame's great honor on his breast. Then the Doctor expressed his profound appreciation of the distinction just conferred on him and thanked all present for their part in the memorable exercises of the evening. At the conclusion of his heartfelt remarks, he read the following paper, which he had prepared for the occasion.

Survey of the Fruits of the Crusade Against Tuberculosis in Philadelphia and a Brief Consideration of the Movement for the Study of Catholic History.

My most appropriate contribution to the proceedings of this evening, it seems to me, will be a brief survey of the fruits of the crusade against tuberculosis in Philadelphia and a short consideration of the movement of the study of Catholic History. These two matters have consumed much of the energy of my life.

The aim and object of the crusade against tuberculosis has been the stamping out of the disease. What has been accomplished along this line? Has it been worth while?

The impression which the average person forms of the prevalency of an evil or an affliction is gathered rather from the publicity about it than from the actual status of the evil. In recent years and at the present time tuberculosis is very much before the public through what is being done for those who are suffering from it and through the efforts which are made everywhere to wage war against it and to raise money for the campaign. Consequently many people think it is on the increase. In point of fact it is rapidly disappearing from civilized communities.

In Philadelphia we have statistics of the causes of death since 1861. It often has been said that anything can be proved by statistics, and it is true that statistics are difficult to interpret. Nevertheless with an unbiased mind and painstaking effort one can elicit at least approximate truth from them. This I will try to do.

When mortality statistics were begun by the Department of Health of Philadelphia, the standard of medical education in the United States was still very low, and among the practitioners were many who either had little or no scientific knowledge of disease, or did not hesitate to misstate the cause of death to please the family of the deceased. These two factors were the chief causes of error in the mortality

statistics. For the time being the Department of Health could not do otherwise than accept the returns as they came in and record them. Very soon, however, with advancement in medical education and elimination from the medical profession of incompetent men, it was possible to demand and secure more scientific and accurate returns, until by degrees the statistical errors were practically eliminated.

The mortality statistics of Philadelphia fall into three periods. In the first, returns were accepted as they came in; in the second, an effort was made to get correct returns, but with no great insistence; and in the third period accuracy was demanded. The first period ran approximately to about 1880; the second to about 1913. Since then we have had fairly correct returns. So far as tuberculosis is concerned, help in making a diagnosis began to be extended by the Department of Health by free examination of sputum in 1896.

From 1861 to 1880 and in some measure even to 1913 deaths due to tuberculosis were returned under many aliases, such as consumption of the lungs; consumption of the bowels; consumption of the larynx; consumption of the liver; consumption of the stomach; hectic fever; hemorrhage of the lungs; lupus; scrofula; ulceration of the lungs; abscess of the chest; abscess of the hip; abscess of the lungs; iliac abscess; pleural abscess; proas abscess; caries of the hip; caries of the spine; congestion of the chest; congestion of the lungs; debility; disease of the brain; disease of the chest; disease of the lungs; emphysema; empyema; fistula; inanition; softening of the lungs; tabes mesenterica; and many others. Often the cause of death was wilfully hidden under such terms as asthma, chlorosis, anaemia, dropsy, effusion or inflammation of the lungs, brain, chest, pleura, and hip. There were in those days nearly one hundred titles under which tuberculosis could be named or hidden.

By carefully picking out the terms which can be identified as representing tuberculosis one can get a fairly true record of death from the disease for the years during which the returns were not correctly made. This was done under my direction by one of my colleagues of the Henry Phipps Institute, Dr. J. W. Irwin, for the period from 1861 to 1903, the tables having been published in the first volume of the Records of the Henry Phipps Institute, and by myself for the period from 1903 to 1913, when all inaccuracies were kept out.

For those who are unfamiliar with mortality statistics it may be well to explain that it is customary to represent the mortality of a disease by giving the number of deaths from it in a year for every one thousand people living in that year. This naturally necessitates the use of decimals, as well as whole numbers.

For the purpose of eliminating in some degree errors which come from estimated population between census years I gave the average annual mortality rates for each decade and the rate for the first and last years.

The mortality rate from tuberculosis in Philadelphia in 1861 was 7.94 per thousand so far as the disease can be identified in the nomenclature then used. In decades, the average annual rate was 8.15 per thousand from 1861 to 1871; 7.13 per thousand from 1871 to 1881; 6.54 per thousand from 1881 to 1891; 4.91 per thousand from 1891 to 1901; 3.28 per thousand from 1901 to 1911; 2.17 per thousand from 1911 to 1919; and 1.63 per thousand in 1919. The calculation for 1919 was based upon an estimated population of 1,787,225. If the population was 2,000,000 in 1919 as many believe it was the mortality rate would have been 1.41 per thousand.

It will be noted that there was an increase in the death rate from tuberculosis in Philadelphia between 1861 and 1871; a very slight decrease between 1871 and 1881; and a

progressively rapid decrease between 1881 and the present time. The total decrease from 1871 and the present time is 80%—a wonderful saving of human life and lessening of suffering and sorrow.

Let us put the matter in another way to show the result more strikingly. In 1861, in a population of 576,408 in Philadelphia, 4587 die of tuberculosis; in 1871, in a population of 700,000 in Philadelphia, 5500 died of tuberculosis; in 1881, in a population of 868,000 in Philadelphia, 5896 died of tuberculosis; in 1919, in a population of 1,787,225 in Philadelphia, 2925 died of tuberculosis. If the death rate from tuberculosis had been the same in 1919 as it had been in the decade from 1861 to 1871, incredible as it looks, 14,565 of the inhabitants of the city during that year would have died of tuberculosis. There was a saving of 11,640 lives for that year on account of the reduction in the death rate from tuberculosis.

In 1861, in a population of 576,408 in Philadelphia 13,540 died from all causes, giving a mortality rate of 23.29 per thousand. In 1919, in a population of 1,787,225 in Philadelphia 25,846 died from all causes, giving a mortality rate of 14.46 per thousand. In all there was a saving of 15,778 lives in that year on account of the reduction in the death rate from all causes, and of this as has already been shown 11,640 must be credited to the crusade against tuberculosis, leaving a balance of 4,138 lives saved during that year on account of the reduction in the number of deaths from all other causes than tuberculosis. Of the 4,138 lives saved over and above the salvage from tuberculosis, 1189 must be credited to the reduction from typhoid fever, for in 1919 there were only 79 deaths from typhoid fever, whilst the death rate which prevailed during the decade from 1861 to 1871 would have given 1268 deaths; 679 must be credited to a saving from small pox—for in 1919 there were no deaths from small pox whilst by the rate which prevailed

during the decade from 1861 to 1871 there should have been 679; and the balance of 2271 lives probably are to be credited to a reduction in the death rate from children's diseases. It should be kept in mind that this saving of human life, 73% of which is due to the crusade against tuberculosis, is annual and will go on with increment until the disease has been stamped out.

The Study of Catholic History.

A word now as to the movement for the study of Catholic History. The story is somewhat disappointing when told in the wake of what has just been said of the crusade against tuberculosis. There are some high-lights in it, however, and the best remains for some future teller, since much of the work upon which it will have to be based is yet to be done. Perhaps a few moments' thought given to what has been done and what has been left undone in the line of this Catholic duty may win new recruits and quicken the interest of others in our historical heritage.

In 1883 His Holiness Pope Leo XIII. wrote his Encyclical letter on the study of history. The great Pontiff therein set forth in his wonted clear and forceful way what the study of history means to the world in modern times, and how history should be written, not with a biased mind to bolster up preconceived notions but in truthfulness and fairness and after conscientious search for the facts and careful scrutiny of them. "The first law of history," he said, "is to dread uttering a falsehood; the next, not to fear stating the truth; lastly, let the historian's writings be open to no suspicion of partiality or animosity."

This famous document was published in Europe and America and evidently set many serious minds thinking, for it gave rise to organized movements for the study and writing of history. Almost immediately the Rev. Dr. A. A. Lambing of Scottdale, Pennsylvania, in the Pittsburgh

Diocese, set about organizing a society for the study of history; but, failing in this, he began an historical publication, which later became the American Catholic Historical Researches, and which for many years the late Martin I. J. Griffin published until his death, in 1912, when it became and still continues to be part of the official publication of the American Catholic Historical Society, having been merged into our own quarterly Records.

In July 1884 the American Catholic Historical Society was organized in Philadelphia. Being the first in the field, it staked out for itself a very large territory, taking in the whole North American Continent and even casting side glances at the South American Continent. Its gold field was not long undisputed, however, for in December of the same year the Catholics of New York City, a little more modest than their Philadelphia brethren—perhaps a little more patriotic—organized the United States Catholic Historical Society. For some years these two societies were alone in the field of Catholic history in the United States. Later on, others were organized in different parts of the country. Two sprang up in New England, and one in Brooklyn N. Y. and one in Minnesota, and one in Chicago, and one in St. Louis. Last year an organization with aims and objects slightly different from those of the societies named, the American Catholic Historical Association, was founded, out of the ardent spirit and splendid work of one of our own younger members, the Rev. Dr. Peter Guilday. This new Society will have its home in Washington, D. C., under the auspices of the Catholic University, and will seek to “promote study and research in the field of Catholic history,” not limiting itself in space or time, but taking in the whole world and the entire Christian era.

Besides what has been done by societies in the field of Catholic history, since His Holiness Pope Leo XIII urged the Catholic world to take up the work, splendid service has

been rendered by some of the Catholic educational institutions of the country, notably Notre Dame University and Georgetown University. Notre Dame developed a master worker in Catholic History, Professor James Farnham Edwards, who with the aid of his University and through its influence gathered together one of the best collections of Catholic historical publications and documents in the country and made it available to the historical investigator. Georgetown University also has made a valuable library of books and sources. It got possession of the John Gilmary Shea Library, for the possession of which the American Catholic Historical Society was a strong and zealous competitor—and has developed so able an historian as Father Thomas Hughes S. J., who has done and is doing great work in this field.

Contemporaneous with the effort of American Catholics in their zeal to hearken to the voice of the Holy Father there was a secular movement, which probably also germinated from the Holy Father's Encyclical, although there is no apparent connection between them except that of chronology. In 1884, in the same year in which the American Catholic Historical Society and the United States Catholic Historical Society were founded, a few people interested in history, for the most part professors of history in Universities, organized the American Historical Association, with its centre in Washington, D. C. This organization, humble in its beginning as any of our Catholic historical societies, has had a most notable growth and development, and now numbering nearly three thousand members, can count among its services many valuable contributions to American history. It has helped to till the field of Catholic history and in a measure was instrumental in the organization of the American Catholic Historical Association last year, standing as a big brother to it and proffering it help in the future.

Of the Catholic historical societies which have come into

existence, the American Catholic Historical Society, this society has had the most successful career. It has achieved many things which are worth while. It has acquired its own home, this beautiful building in which we meet; it has collected a most valuable library, much more valuable than its members know, the best collection of fugitive Catholic historical literature, such as leaflets, pamphlets, magazines and newspapers, in existence anywhere; it has published thirty volumes of Records, which are a rich mine of data on our Catholic annals, as yet unclassified and undigested, but in a measure made secure against the gnawing tooth of time; it has stimulated and encouraged research and study into our Catholic past, in its membership and outside our ranks—Mr. Martin I. J. Griffin did some of his best work under the influence of the Society and to some extent with its help, the Very Rev. Dr. Thomas C. Middleton O. S. A., the first President of the Society, gave indispensable service to the people who brought out the history of the Phillippines; it projected and directed the Catholic quadricentenary celebration in commemoration of the landing of Columbus; it maintained an archivist in Rome for a while; it has stood sponsor for nearly every new Catholic enterprise which has come up in Philadelphia since it has owned its own home. This is a splendid array of good work accomplished; but when all that has been left undone is set over against the achievement, it makes a picture that it is not pleasant to contemplate.

The first few years of the Society's existence were barren in membership, but productive in acquisitions. At the end of the first year there were only thirty-two active members and fourteen contributing members on the roll; but eleven hundred and seventeen articles of value had been collected. By the end of the second year, the membership, active and contributing, had reached barely one hundred, and the number of articles gathered had reached nearly three thousand.

The few enthusiasts had the courage to publish a volume of *Records* in the third year. Interest grew apace with enthusiasm and by the end of the ninth year the Society had over two thousand members, and great things were projected. A new constitution and by-laws were adopted, in which provision was made for historical research committees in all parts of the country. A hall fund had been started and steps were taken to get a home, culminating in the purchase and fitting up of the building in which this meeting is held. Enthusiasm died out then and work which had been projected was left undone, the members of the society again dwindling down to a few hundred.

In its enthusiasm the Society aimed to place an archivist in every city in Europe in which there were original documents bearing upon the history of the Church in America. It maintained such an agent in Rome for less than a year and there the project ended. It planned to establish a Catholic reference library which would place at the command of writers all the sources necessary for the production of Catholic literature. It has not yet fully paid for this building, and the building is not fireproof. At any moment the precious collection which it has gathered is at the mercy of flames. Thousands of volumes of perishable and valuable material remain unbound. It aimed to collect Catholic manuscripts and documents. Since its organization Catholic manuscripts and documents worth great sums of money have been sold and have passed into private collections and secular libraries, notably the Bancroft library which was tentatively offered to the Society for one hundred thousand dollars.

Had the Society been able to maintain its membership of between two and three thousand since 1893, with an annual income of from ten to fifteen thousand dollars, over a period of twenty-seven years, what wonderful work might have done! Had it been able to interest wealthy men and women

and get money by donation and bequest, the story of its accomplishments undoubtedly would be different. In thirty-six years it has had but three bequests in which money was left, two of which came from women; and there have been but five donations in amounts about four hundred dollars; three of five hundred dollars, one of six hundred dollars, and one of one thousand dollars, the latter from a woman. Why this lack of interest in a work which means so much to civilization and our Catholic contribution thereto and to the welfare of the human family? For four hundred years history has been made a conspiracy against the truth, and the lies which have been told in its name have let loose forces which are wrecking society and threatening civilization. The history of that period will have to be rewritten so that we may again get true bearings. Fortunately much has already been done, most of it by non-Catholics, and in the doing of it some of the brightest minds of the nineteenth century and of the few decades of the twentieth have found their way back to mother Church. For exemplification I need but mention Newman, Benson, von Ruvill, and more recently Kinsman.

Even in the more limited field of American history the story of the development of the Catholic Church and of the work which the Church has done through its clergy and its laity is of vast importance to society. It is worth while hearing the words of a prominent non-Catholic historian on this subject. At the meeting of organization of the American Catholic Historical Association in Cleveland last December Dr. J. Franklin Jameson, President of the American Historical Association, who was present in the capacity of godfather to the new body, when called upon to speak, said among other things: "I know of no reason why in less than thirty-five years the American Catholic Historical Association might not be a body of two or three thousand members. Such membership, such prosperity, depends upon the en-

thusiasm with which the cause of Catholic history in America is pursued, and that depends upon the consciousness with which American Catholics persevere in the great work which as a Church they have been doing. We must understand how great a part they have been playing in American life, and how completely, how admirably desirable it is that more and more of the history of the Catholic Church in America should be known in detail.

"Parts of the history of the Catholic Church in America have for years been studied and have been well known. The romantic portions, the Spanish and French missionaries and pioneers of the sixteenth and seventeenth centuries, have been ardently studied. Much less so the story of the development of the Catholic Church in the nineteenth century. There has been much less appreciation of what that has meant to America, and of what in itself is its value, of what is the intrinsic attraction of Catholic history in the nineteenth century."

Speaking again of the detail work of the Catholic Church in the nineteenth century Dr. Jameson says: "It is not always so romantic as that of the French Jesuits of the seventeenth century, but it was a very impressive record of suffering, of self-denial, of devotion, of endeavor by missionary means to bring the Church to the small remote places of slight population, of pioneer conditions, which so greatly needed the ministrations of the Church in the middle and latter portion of the nineteenth century . . . those who have to do with such an organization as the American Historical Association are now much more keenly alive than thirty or forty years ago to their relation to religious history, and those who occupy themselves with American history should concern themselves with Catholic history. I have been a strong advocate of that for many years, although I am not a Catholic, nor am I of Catholic descent in any way. I speak of that not on personal grounds

but for the significance of it, that one not a Catholic should be asked to come and say a few words of greeting on behalf of that other association to an association like this."

"If we wish to understand the American as he has developed all through the last three hundred years we must to a large extent turn to religious data as the means of understanding him. This is not a nation that has had a long elaborate history, not a nation that in its early history, anyway, had anything serious to contribute to music or art, but for an understanding of the American mind and heart and soul we have a basis in what is provided by the study of American religious history. For some expression of religious feeling, of thought and action has been present in American history almost always, when some of these other aspects of the history of civilization which have been to a great extent absent, have been difficult to recover from our pioneer past."

The following poem, entitled "Laetare," and inscribed by the authoress, Mrs. Honor Walsh, to Lawrence F. Flick, M. D., was written for the occasion of the conferment of the Medal on the distinguished Philadelphian physician.

LAETARE!

Rejoice with us for duty done through many a darksome day;
Rejoice with our rejoicing in the flowering of the May;
Rejoice that one who strove for all by all is magnified
At the noonday of his valiant life in the city of his pride!

Honor to whom is honor due: with one triumphant voice—
Laetare! In his glory won may every heart rejoice!

Who, trusting in our Saviour's aid, like Him the suffering healed;
To broken lives his blessed skill new hope, new life revealed;
And countless grateful prayers are blent with ours that heaven may crown
In length of years and strength of soul his nobly-won renown.

Staunch Catholic American, for history he wrought,
That calumny 'gainst Church or State with proven truth he fought;
And when his nation called for men, his sons he freely gave
To fight in Freedom's cause beneath the banner of the brave!

Laetare! • Lo! Our Lady's knights have borne a guerdon rare;
From Notre Dame afar has come an answer to our prayer;
He lent his gifts from God to man in mercy all his days—
Now, world-renown is his who toiled without a thought of praise!

Praise be to God and Notre Dame for this most happy choice!
Laetare! In our chosen one let every soul rejoice.

NOTES ON A FEW OLD CATHOLIC HYMN BOOKS

BY JANE CAMPBELL

The American Catholic Historical Society possesses some exceedingly interesting old Hymn Books—one even bearing the date of 1787. There are others dating from 1791, 1814, 1840, 1845, 1850, 1851, 1860, and so on. The books of 1787, 1791 and 1814 have been most exhaustively reviewed by Monsignor Henry in previous numbers of the *Records*, so anything more concerning them would be superfluous.

Evidently the next oldest Hymn Book owned by the Society is one published by Benjamin Carr. Unfortunately it is not dated, but was undoubtedly published in the early years of the nineteenth century. Indeed it may possibly antedate the 1814 Book.

The title page, which is highly ornamented, reads: "A New Edition with an Appendix of Masses, Vespers, Litanies, Hymns, Psalms, Anthems, and Motetts. Composed, selected and arranged for the use of Catholic Churches in the United States of America and respectfully dedicated by permission to the Right Reverend John Carroll, D. D., Bishop of Baltimore, by Benjamin Carr. Price Eight Dollars. Sold by J. Carr, Baltimore; G. Blake, Philadelphia; J. Hewitt, New York and F. Mallet, Boston."

Benjamin Carr came to Philadelphia about 1793 and probably opened a music store soon after his arrival, on Market St. It was known as Carr's Musical Repository. Blake's music store was at Third and Market before 1800. About 1814 or '15 he moved to Fifth Street and conducted his music store there until he died in 1851. The Philadelphia Bourse covers the site of the store.

In the absence of any date on the music book in question it is impossible to determine the year of its publication. It is called a new edition, so there may have been an earlier one. It is dedicated to the Right Reverend John Carroll, Bishop of Baltimore. Bishop Carroll was not made an Archbishop until 1808; he died in 1817.

The preface of this hymn book, which is musically of great interest, is quite lengthy, the concluding paragraph being: "I should be ungrateful were I to conclude without offering my grateful acknowledgements to those who have kindly patronized this undertaking, particularly to the Right Reverend Dr. John Carroll, the worthy and respected Bishop of Baltimore; the Reverend Clergy in general, the managers of St. Mary's Church and to those respectable names who form the list of subscribers; likewise to my friend Mr. Rayner Taylor, who, with a liberality that always accompanies real merit, has enriched the collection with some of his compositions, and in many instances I am indebted to his judgment and experience in this my first essay in Church music. To the directors and singers of those Choirs who have made selection of this work my thanks are also due. B. Carr."

The list of "respectable names" is as follows. St. Augustine's Church 10 copies, Mr. John Ashley, Mr. Joseph Azan, Mr. John Angue, Rev. T. Beeston, Baltimore; Mrs. Mary D. Bourgeois, Mr. James Byrne, Mr. Peter Brien, Right Rev. John Carroll, D. D., Bishop of Baltimore, 8 copies, Rev. Matthew Carr, V. G., Mr. John Carel, Mr. Hugh Christy, Timothy Collins, J. Carr, Music Store, Baltimore, 6 copies, T. Carr, Music Store, Baltimore; J. Cole, Music Store, Baltimore; Rev. W. Du Bourg, President of St. Mary's College, Baltimore, 3 copies. Mr. John Dennison, Richard Delahurst, Timothy Desmond, Joseph Durney, Matthew Dunn, Rev. Michael Egan, Rev. Paul Eratzen, Mr. Lawrence Ennis, Mr. James Egan. Mr.

Michael Fagan, Mrs. Ann M. Gallagher, Mr. John Gartland, Rev. Michael Hurley, Mr. Thomas Hurley, Jr., Mr. Isaac Hozey, Anthony Heman, Joseph Herbert, Baltimore, Miss Jardine, Liverpool, England; Rev. Patrick Kenny; Mr. George Kuhn, Miss Lelanne; St. Mary's Church, 12 copies; Mrs. Montgomery. Mrs. Mallon 3 copies. Count A. E. V. De Mun, Baltimore, Mr. Joseph Myers, Thomas McClean, William Mulcahy; Simon Miller; C. Mienieke, Baltimore; Mr. Christopher O'Connor; Charles O'Hara; Madame de Peltier, Baltimore; Mr. Charles Parmantier; Mrs. Rivardi;—Rademaker, Esq., Consul from Portugal; Rev. John Rosseter; M. John Rudolph; John Reily; Lewis Ryan; A. Reinagle; I. Risdell, Lancaster; Dr. I. E. Stock, Bristol, England; Mr. Thomas Stock, Bristol, England; Peter Scravendyke; Francis Soaren; Thomas Shortall; Philip Smith; Joseph Snyder; I. G. C. Schetky, Edinboro; Miss E. Taws; Mr. John Troubet; Rayner Taylor; David Taylor, London; George Taylor, London; Mr. James Wicham; David Williamson, Baltimore; Marquis de Casa Yruso; Envoy Extraordinary and Minister Plenipotentiary from Spain.

The index indicates the style of music which Carr, who was a most accomplished musician, thought suitable for use in the Catholic Church—Agnus Dei in 3 parts; and Agnus Dei in 2 parts; Alma Redemptoris; Ave Regina; Adeste Fideles; Ave Maria; Ave Verum; Anthems for Christmas and Easter; Acquaint Thyself With God; Benediction in 3 parts, also in 2 parts—; Beatus vir qui timet; Before Jehovah's Awful Throne; But Thou Didst Not Leave; Credo in 3 parts, another in 2 parts. Confitebor tibi Domine; Caro Mea; Come Sound His Praise Abroad; Children of the Heavenly King; Deus in Adjutorium; Dixit Dominus; Gloria in 3 and 2 parts; Gloria Patri in Latin and English; Grateful Notes; Great Jehovah, God of Glory; Hark, How the Watchmen Cry; Hear My Prayer;

Hymn for Whitsunday; Hither Ye faithful; Hymn to St. Augustine; I Know That My Redeemer Liveth; Kyrie Eleison in 3 and 2 parts; Litany ditto; Laudate Pueri Dominum; Laudate Dominum; Levavi Oculos Meos; Mass in 3 and 2 parts; Magnificat; Magne Pater; My Song Shall Be of Mercy; Non Nobis Domine; O Sanctissima; O Salutaris; O Come Loud Anthems; Our Lord is Risen; Pange Lingua; Psalms 109, 110, 111, 112, 116; Portuguese Hymn for Christmas; Pious Orgies; Prayer for the Commonwealth; Regina Coeli; Sanctus in 3 and 2 parts, Salve Regina; Stabat Mater; Sicilian Hymn; Select Pieces for the Organ; Save O Lord; Spirit Creator of Mankind; Tantum ergo in 3 and 2 parts; Thou Shalt Shew; There were Shepherds; Te Deum; Vespers; Veni Creator; We Praise Thee O God.

The Vespers were composed by R. Taylor and B. Carr with Selections from Purcell, Webbe and others.

The Alma Redemptoris was by Webbe, an Englishman who composed anthems, masses, songs and glees. His setting of this hymn was sung for many years in Catholic choirs.

Carr composed the music of the Ave Regina which also was in general use for years.

Regina Coeli was set to a beautiful if ornate air of a Song of Purcell, an English composer—"Come Dance Upon These Yellow Sands."

"Before Jehovah's Awful Throne" was the composition of an English minister, the Rev. Dr. Madan.

The hymn "Children of the Heavenly King" was set to Pleyel's Music. This hymn was very popular in all the early hymn books. The words were written by John Cennick, a Moravian minister, who also wrote that other popular hymn "Lo, He Comes With Clouds Descending."

"Hark, hark how the Watchmen Cry" was set to music by Rayner Taylor, as were a number of the other numbers.

"But Thou Didst Not Leave the Soul in Hell" and "I Know That My Redeemer Liveth" were both selected from Handel's *Messiah*; "Praise the Lord With Cheerful Noise" is also by Handel.

Other composers whose music was used were Dr. Arnold, Koseluch, Barbandt, Kent, Greene, Correlli, Bird and Haydn.

A *Te Deum* in English was Carr's own composition.

The "Non Nobis Domine" was written by that fine musician, Dr. John Bird.

The next oldest hymn book in the possession of the Society was published in 1840 in New York by D. and J. Sadlier and Co. Although published in New York, the title page states that it was prepared for use in the Diocese of Boston.

It is "The Morning and Evening Service of the Catholic Church, comprising a choice collection of Gregorian and other Masses, Litanies, Psalms, Sacred Hymns, Anthems, Versicles and Motetts. Selected and newly arranged from the Compositions of the First Masters. For the use of the Diocese of Boston. Compiled and Respectfully Dedicated to the Rt. Rev. Dr. Fenwick By R. Garbett."

The preface of the book states that the work was compiled by the direction and under the immediate inspection of the Right Rev. Dr. Fenwick, Bishop of Boston. The book is very comprehensive. There are several Masses given, one in A by Webbe, also one in C Major by the same composer. A Mass in F by Dumonte; the *Missa Regia* Gregorian, by Dumont; A Gregorian Mass for the Dead; the Lamentations for Holy Week; three Litanies of the Blessed Virgin; Vespers, the hymns for all the Church festivals; and a great variety of other hymns.

Of course the famous Church hymns are all to be found in the book. Webbe's *Alma Redemptoris* and Carr's *Ave*

Regina are among them. The two well-known Hymns to the Virgin which were written by the English poetess, Mrs. Felicia Hemans' "Ave Sanctissima!" and "Fading, Still Fading," are given. The music to which this last was sung for many years was composed by Wiesenthal. In this 1840 hymn book the last lines of the second stanza which in the original are

"Let us sleep on thy breast while the night taper burns
And wake in thy arms when the morning returns."

have been replaced by

"Keep us while watching, in sleep us defend,
That with Christ we may watch, and find rest in the end."

The lines are in quotation marks and are certainly no improvement on the words of the authoress.

The "Ave Maris Stella," so-called "Columbus Hymn," which tradition avers was the first Christian hymn sung in the New World, and which the Spanish mariners sang every night on their momentous voyage, is here with the translation beginning "Bright Mother of our Maker, Hail!"

The Sicilian Hymn to the Virgin, or the Hymn of the Sicilian Mariners is also seen on the pages of this 1840 hymn book, "O Sanctissima, O Purissima!" A curious fact about this hymn is that for over a century the air was popular in Protestant hymn books, though of course with totally different words. It is called The Sicilian Hymn or sometimes Sicily. The best known version is probably that commencing "Lord, dismiss us with Thy blessing."

That justly favorite hymn, "Jesus Lover of my Soul," is found in this book, as indeed it is in most Catholic hymn books. The word "Lover" though has been unaccountably displaced by "Saviour."

The hymn was written about 1740 by Charles Wesley, a Methodist Clergyman. Our Catholic hymn books give but two stanzas, though there are four altogether.

Pope's "Vital Spark of Heavenly Flame" is here set to music, and here also is Dr. Isaac Watts' stirring "Come Sound His Praise Abroad!"

There are several hymns in French at the end of this fine collection, which altogether has some two hundred numbers, making a rather extensive volume.

In 1845 John Murphy published in Baltimore a most attractive little hymn book, a copy of which is owned by the Society. There is not a great deal of music in it, only twenty-three melodies being given, but the words of very many hymns culled from various sources are set down. There are a large number of translations from the Latin of the famous Church hymns as well as others from more modern sources, both Catholic and Protestant.

Cennick's "Children of the Heavenly King," Watts "Come Sound His Praise Abroad," Wesley's "Soldiers of Christ Arise" and "Jesus Savior (Lover) of My Soul" and Newton's "Glorious Things of thee are spoken" are gleanings from Protestant authors. These are few, however, compared to the mass of beautiful hymns which owe their origin to Catholic writers.

Thus in this little book will be found St. Bernard's "Jesu Dulcis Memoria" in Caswall's English version "Jesus the Only Thought of Thee," and the Hymn

"Thee Sovereign God, our grateful accents praise
We own Thee Lord, and bless Thy wondrous ways."

which has been in use since the sixth century.

"O Great Creator of the Light," written by St. Gregory in the fifth century; the Hymn to St. Cecilia "Let the Deep Organ Swell the Lay," by the Rev. C. C. Pise; Thomas Moore's

"Thou art, O God, the life and light
Of all this wondrous world we see,"

and a long list of other hymns, too numerous indeed even to mention.

In 1850 Henry McCrath, No. 1 S. Eighth St. Philadelphia, published "A Catholic Sunday School Hymn Book. Consisting of Hymns contained in the Manual of the Sodality, and a Selection of Other Hymns Adapted to Children." The copy of this book in the possession of the Society is the "Fourth Edition, Enlarged," and the little work was "respectfully dedicated to the Children of the Catholic Sunday School throughout the United States by the Publisher."

As in all Catholic hymn books the regular hymns of the Church are given, but no music. A second part, however, published in 1851 and incorporated with the edition of 1850, does give the music. The compiler announced he had "selected from various sources, but particularly from the celebrated "Canticles Saint Sulpice," (now used in the Church for more than a century) the choicest airs, and arranged them to our English and Latin poetry.

The beautiful hymns to the Holy Ghost come first in that collection, next "hymns for Holy Communion, Hymns of Joy and Praise, For Festivals, In Honor of the Blessed Virgin, of the Angels and Saints," and some few miscellaneous hymns.

The music selected was of a wide range, and the popular secular airs of the day were occasionally called into requisition. Thus the hymn beginning

"What happiness can equal mine?
I've found the object of my love," etc.

is set to the familiar air known as "Days of Absence."

The once popular air which everyone knew and sang "Meet Me By Moonlight Alone" is inappropriately used for the hymn:

"Take me My Jesus, to heav'n,
To the land of unchangeable love."

To the exceedingly fine and dignified air of the Austrian National Hymn composed by Haydn was sung

"Saving Host, we fall before Thee,
Trusting in Our Saviour's word."

"I'll Hang my Harp on a Willow Tree," that plaint of a disconsolate lover, was thought suitable for the Hymn

"Hail Mary, Queen and Virgin Pure,
With every grace replete."

A most beautiful Italian air, "Benedetta sia la Madre," which was sung in the Public Schools of Philadelphia sixty years ago, to the words beginning

"Who shall sing if not the children?"

was utilized for

"O, blest fore'er the Mother
And Virgin full of grace."

though this hymn was also sung somewhat later than the date of this little hymn book to an entirely different melody. For

"Ah Mary, My Mother, thou friend of my bosom,
Methinks I behold thee in beauty arrayed."

was used the sprightly air "Life let us cherish." Later, however another melody was appropriated for this hymn. The hymn

"Hail to the Mistress of the skies,
The Queen of seraphs bright,
Our hope in gloom, Maria rise
And guide us on to light."

was sung to a pretty melody which was a favorite in the

public schools, "Happy Land, Happy Land," composed by Rimbault. Quite a number of other melodies set to the words of hymns bear traces of their secular origin.

The book is well printed, the music especially so, and no doubt it was much prized by the children of the Catholic Sunday schools to whom it was dedicated.

The year 1851 also saw the publication by Dunigan and Brother in New York of the "Lyra Catholica, containing all the Hymns of the Roman Breviary and Missal with Others from Various Sources, Arranged for Every Day in the Week, and the Festivals and Saints days Throughout the Year. With a Selection of Hymns, Anthems and Sacred Poetry, from Approved Sources."

The preface to the American edition of "Lyra Catholica" gives a fair idea of the scope of the work, for it says in part: "While adequate translations have opened wholly or in great part, to the other languages of modern Europe, the entire range of the finest sacred poetry that ever flowed from uninspired pens, in the pages of the Roman Breviary and Missal; and even while the value of those compositions for the purpose of private devotion has been strikingly attested by more than one attempt to embody them into the collections of other denominations,—they have been known to our own tongue by a few scattered versions, made at various periods, without any unity or purpose, of which it may with entire truth be said, that they were, with few exceptions, wholly inadequate in point of style, almost always inelegant, and quite frequently so rude as to border on the grotesque.

"The first systematic and successful attempt to remedy a defect so remarkable, was the "Lyra Catholica" of Edward Caswall, M. A.; one of the zealous and accomplished men whom the present religious movement in England is continually bringing into the fold of Christ. His version

(*Collection*, published in London in 1849) comprises all the Hymns of the Roman Breviary, all the Hymns and Sequences of the Missal, with a selection from the Breviaries of Paris and Cluny, and from the Italian *Raccolta delle Indulgenze*. Of these pieces every one is newly translated by Mr. Caswall, and probably more than half of them appear in English for the first time from his hand."

"A very great merit of Mr. Caswell's collection is its completeness. Catholics need not be told that any mere arbitrary selection of a portion of the Hymns of the Breviary, of the Missal, a portion of the Sequences, involves in itself a contradiction and an injury. Not that many of these compositions are wanting in poetical and devotional beauties of a very high order. But the Hymns of the Breviary office of the Church, for instance, though the work of many hands, the production of different times, and the offspring of various circumstances and occasions, form now, as presented to us by the Church, a harmonious and connected whole; of which no part, even the smallest, is without its settled purpose and significance—hidden and mystical it may be, but all contributing to the general fitness and beauty—none of which can be separated without damage to itself and to the unity of the design.

"Mr. Caswall's collection comprises not only the Hymns of Vespers, but those of Matins, Lauds and the lesser hours, as well as the Hymns of the Common, and also the proper ones, both of the seasons and the saints, throughout the year, so as by means of the table prefixed, to serve as a complete manual of devotional poetry for every day, and for all holy-days and saints' days of the ecclesiastical year.

"It has therefore been transferred entire and unchanged (save in a few unimportant points) to the present collection, of which it forms the first part under the title of the 'Sacred Year.'

'The second part of this publication comprises a selec-

tion of Hymns and Anthems for particular occasions of devotion, from various approved sources—chiefly “Jesus and Mary, or Catholic Hymns” by the Rev. F. W. Faber, (London 1849) and Hymns of the Heart by Matthew Brydges, Esq., both of them the contributions of the taste, genius and piety of their authors to the service of the Church, to which the mercy of God has led their wandering feet, and the ‘Catholic Choralist’ by the Rev. Wm. Young (Dublin, 1842.)

“The third part is devoted to poetry of a strictly devotional cast.”

In addition to this interesting, though lengthy preface, there is another written by Edward Caswall, M. A., for his “*Lyra Catholica*,” from which a few illuminating paragraphs may well be quoted.

“As respects the hymns in general, it may be useful to remark that the greater number of them appear to have been originally written, not with a view to private reading, but for the purpose of being sung to the beautiful ecclesiastical melodies by Monastic and other Religious Bodies at their Office in Choir. This circumstance will serve to explain a few scattered expressions which otherwise might seem unreal; as, for instance, where allusions occur to the practice of rising at midnight to sing praises to God, and if on the other hand, some few of the Hymns may so far appear less adapted to the use of persons living in the world, it is our gain surely, on the other hand, thus, by occasional glimpses, to be reminded of that more perfect life, which has never ceased to be a reality in the Catholic Church.

“Another advantage, which we owe, doubtless in a measure to the same circumstance, an advantage not to be despised in a sentimental age, is the exceedingly plain and practical character of these Hymns. Written with a view to constant daily use, they aim at something more than merely exciting the feelings. They have a perpetual reference to

action. Their character is eminently objective. Their tendency is to take the individual out of himself, to set before him in turn all the varied and sublime objects of Faith, and to blend him with the universal family of the Faithful."

There is a table showing the "Proper Hymn" for every day throughout the year, a calendar of feasts and a good index, so that it is very easy to find any hymn in the collection.

There are about two hundred hymns in the "Sacred Year"—certainly a great treasure house of devotion.

The second part of this volume is made up of selections from various sources. Fathers Faber, and Crashaw. Brydges, Young and Dryden are all represented by one or more hymns and there are also some few by Protestant authors, such as "Rock of Ages Cleft For Me;" though the word cleft is erroneously printed rent, by the Rev. Augustus Toplady, a Protestant minister; Cennick's "Lo! He Comes With Clouds Descending;" that beautiful hymn "Jesus I My Cross Have Taken" by the Rev. Henry Francis Lyte; and Wesley's "Soldiers of Christ Arise."

Among the devotional poetry is given that fine poem of Father Faber

"O, it is hard to work for God,
To rise and take His part
Upon the battlefield of earth
And not sometimes lose heart."

and its beautiful concluding stanza:

"For right is right, since God is God,
And right the day must win,
To doubt would be disloyalty,
To falter would be sin."

Countless children have no doubt sung that most attractive Hymn of Father Faber

"Dear Angel ever at my side,
How loving must thou be
To leave thy home in Heaven to guide
A little child like me."

Thomas Moore's "Thou art O God, the Life and Light," and Gerald Griffin's "Sister of Charity" are both in the collection.

The "Lyra Catholica" has no music but it is one of the most valuable hymn books in the Society's library.

The "Catholic Vocalist," published by Henry T. Rocholl, in Philadelphia in 1860, must also be mentioned, as it is owned by the Society. It is elaborately gotten up with an attractive title page and every hymn is set to music, the melody and also an appropriate accompaniment being given. The majority of the hymns are those to the Virgin Mary, few of any note being omitted.

Any one familiar with the old-time hymns will readily recognize all the favorites, such as "Gentle Star of Ocean," "Behold the Month of Mary," "Hail Queen of the Heavens" which is arranged for four voices, as indeed are a number of the selections. "Hail Virgin, Dearest Mary," which generations of children have sung, the "Ave Maris Stella" as a quartette, and the "Macula Non Est in Te" (this latter being sung to the Septette in Donizetti's Opera of "Lucia di Lammermoor." "Maffio son Io Orsini"). Indeed very many of the hymns in this "Catholic Vocalist" are undoubtedly taken from the operas which were popular at the time the book was published.

There are several Litanies of Loreto, and the Dies Irae, Adeste Fideles and Hymns to St. Patrick, St. Felix, St. Aloysius and St. Joseph.

In addition to the music for four voices, there are solos, duets, trios and choruses, but there is an absolute lack of information as to composers of either words or music, not

an uncommon defect, however, in the generality of hymn books. Dates are also very often lacking, especially in music published in separate sheets, which makes it difficult to determine the time of publication with certainty.

The Society owns a few other hymn books, such as the Kyriale, a complete Liturgical Manual of Gregorian Chant, one volume having the square, another the round notes.

Another possession of the Society is a "Miserere for five Solo Voices and Chorus, by Cavaliere G. Capocci, Transcribed and Edited by Edward F. MacConigle, published at 252 S. 4th St., Philadelphia and Copyrighted in 1884.

All the hymn books which are the property of the Society are interesting and they all contain many fine Church hymns. Naturally many of the hymns are found repeated in the various books, though each book has a number which are not duplicated in the others, and they are all a valuable part of the Library of the Society.

KNIGHTS OF COLUMBUS WAR ACTIVITIES IN PHILADELPHIA

BY EDWARD J. GALBALLY

[Names and statistics given in the following account of the welfare work performed by the Philadelphia Knights of Columbus during the war and the active period of demobilization of the troops, are drawn from the official K. C. records. It may be that in the after years this practical manifestation of Catholic public spirit will be ignored or questioned. In the past other good work done by Catholics for the common weal has suffered this fate. It is for the purpose of keeping the record intact and making it available for future use, if occasion offers, that this brief chapter has been prepared and is here published.]

I. CAMPAIGNING FOR LIBERTY LOANS, VICTORY LOANS AND WAR CHEST.

PATRIOTIC services rendered by the Philadelphia membership of the Knights of Columbus, as distinct from the national undertakings of the Order under government commission, had their inception early in the year 1918. From the very moment of the declaration of war by the United States, the Philadelphia Knights had individually taken their part in the various duties incumbent upon them as loyal citizens. As a distinct Philadelphia body, however, they were not mustered into service until the Third Liberty Loan Committee called for their aid. In answer to that summons a meeting was held in the Red Room of the Bellevue-Stratford Hotel, March 22, 1918, and the local Knights of Columbus Committee on War Activities was then established. The members present on that occasion unanimously selected Mr. John V. Loughney, who is Master of the Fourth Degree for the Eastern District of Pennsylvania and Delaware, as Chairman of the newly-created

organization, known as the Knights of Columbus Central Committee on War Activities. Mr. Loughney retained the presidency from that time until the services of the Committee were taken up by the National War Activities Committee of the Knights of Columbus, in May of 1919. At that juncture Mr. Loughney received the appointment of General Secretary for this district, with duties practically identical with those which he had hitherto had under his charge. Assisting him were the following officers:

Secretary—Jos. C. McMenamin, Past Grand Knight of Philadelphia Council.

Assistant Secretaries—B. J. Martin, Past Grand Knight of Brownson Council.

Leonard B. Bottfield, Grand Knight of Pinzon Council.

Executive Committee—

James A. Flaherty, Supreme Knight.

James J. Baney, Navigator, Archbishop Ryan Assembly, Fourth Degree.

Edward A. Kelly, Chairman of the Philadelphia Chapter.

Michael A. Brown, District Deputy, 16th District.

Philip S. McDevitt, District Deputy, 1st District.

Charles J. McKinney, District Deputy, 15th District.

James F. Tobin, District Deputy, 2nd District.

The immediate project in hand was the drive for the Third Liberty Loan, which was to open on April 6, 1918. Plans were laid for a thorough canvass of the Councils of the Knights of Columbus in the City, and three members of the Central Committee were told off to address each meeting of the respective Councils during the intensive campaign, in order to sell Bonds to the amount of \$500,000. This was the quota of subscriptions set for the K. of C. Committee. When the returns were made from its headquarters at 1537 Chestnut Street, the sum was found to have been more than thrice subscribed; bonds amounting to \$1,695,000 had been sold.

The campaign for the Fourth Liberty Loan was conducted

by practically the same Committee of the Knights of Columbus in Philadelphia, with only minor changes in personnel. It was found advisable to follow the general method which had brought so much success in the previous Loan. Speakers were assigned to address the members at their various meetings, and the day and evening gatherings in the centre of the City, as well as in the Northeast and Northwest districts of the City. At the very outset of the drive, however, the plans were thrown into confusion by the dread influenza epidemic which suddenly and with such disastrous effects visited the City and the country at large. In the wake of the plague followed utter disorganization of all community life. In order to stay the ravages of the disease, as far as might be, the municipal authorities had ordered the churches of the city and all theatres to be closed; all assemblies of the public were placed under a ban. The outlook for the success of the Loan was gloomy.

It will be recalled that the war was at a critical stage during these weeks and it was more than ever urgent that the Loan should be fully subscribed. Accordingly new processes had to be set in motion to provide American funds for the victorious prosecution of the international struggle. With indomitable spirit and resource, notwithstanding the discouragements of sickness and death, and the resultant general disorganization, the K. of C. Committee took up this task, and the patriotism of the people rallied to the personal calls and mail solicitation of the campaign workers. At the close of this memorable drive a new victory had been won for liberty, and the K. of C. headquarters had to its credit the magnificent total of \$2,223,000 in bonds sold.

In the interval between its work of promoting the Third and Fourth Liberty Loan, the Committee had been actively engaged in raising money for the War Chest. It is worthy

of note that the K. of C. organization was the only body working as a unit for this purpose, save of course the general organization in charge of the fund itself. The force of stenographers and telephone operators were furnished with offices in the Liberty Building, at Broad Street and South Penn Square, where the War Chest had its headquarters. In addition to this equipment, the Committee had two field teams, each comprising twenty men, making daily calls on prospective subscribers. Reports of their canvass were made every day at the luncheon in the Bellevue-Stratford, and the sum of nearly \$300,000 in pledges was the reward of the teams' efforts.

An interesting feature of the War Chest promotion activities was the exhibition the Knights gave in connection with the French War Exposition in the Earle Building, Tenth and Market Streets. It was a representation of the K. of C. services in the camps at home and at the various battle-fronts abroad. A model of the K. of C. Building at Camp Meade was shown, together with one of the tents that had been used in the war in France, equipped with phonograph, writing paper, games of all sorts, cigarettes, smoking tobacco; besides photographs of K. of C. work at camps and cantonments. During this exhibition, which elicited keen interest, secretaries were always in attendance to answer questions and give information, and to accept pledges to the War Chest Fund from those who thus saw the object lesson of the uses to which their subscriptions were put.

Now followed the fifth or Victory Loan. In its efforts to promote a new triumph the K. of C. worked under the same general Committee, with headquarters in the Penn Square Building. A booth was established in front of the Benedict Service Club, at 1019 Market Street, with such remarkable results that it had the proud distinction of making the largest return of Bond sales of any in the

City. As accounting in part for this, it may be mentioned that Service men were sent out in "Tanks" from this rendezvous, accompanied by Boy Scouts, to aid the campaign. In the evening, concerts were given at this central point by St. Francis de Sales Cadet Band, the details of Four Minute Men addressing the people assembled there. As the war, with its intensity of patriotic impulses, had now passed, the general public had lost some of its fervor and subscriptions came not so easily. None the less, success crowned the efforts of the K. of C. Committee, which brought in a grand total of \$1,279,500 in subscriptions to the Victory Loan.

II. WELFARE WORK DURING DEMOBILIZATION AND RECONSTRUCTION.

It is proposed to give only a summary of the welfare activities of the Philadelphia Knights of Columbus in behalf of our soldiers and sailors during the period of demobilization and readjustment in the ordered life of the community. A brief record of these helpful services is made here in the interest of historical accuracy and in grateful memory.

The first American troops to return from the European battlefields by way of the Philadelphia port arrived in the "Haverford," at the end of February, 1919. One of the K. of C. secretaries met these returned soldiers and with his aides distributed sandwiches and coffee, cigarettes, candy and chewing gum to the men, some four thousand in number. They acted also as post men and messengers in forwarding letters and welcome greetings between the home-comers and their anxious families. One hundred of these relatives from out of town were personally conducted and accommodated by these K. of C. volunteers.

In April, 1919, a K. of C. Booth was opened in the City Hall Courtyard, where direct communication by private

wire with Camp Dix, New Jersey, was installed. At this booth were established headquarters for the returning troops. All information regarding the arrival of soldiers, the condition of health, the approximate date of discharge, and other desired items of news were passed through this clearing house to the soldiers' families. An employment agency for discharged men was conducted in the same place. Countless other commissions for service men from out of town were also undertaken. The motor convoys that were at this time passing through Philadelphia on their way to New York, Baltimore, and Washington, almost invariably rested overnight in this City, and so it frequently fell to the attendants of the booth to provide the men in charge with meals and lodging. At the ferry depots the free canteen service of the K. of C. was in constant requisition for the men in uniform who were moving in a continuous stream en route to and from Camp Dix. The K. of C. Secretaries played the rôle of "Big Brothers" to these young soldiers, many of whom found themselves in Philadelphia far from their own homes.

It may serve a useful purpose, as well as prove interesting, to give a statistical summary of the informational service rendered by the K. of C. booth in the City Hall Courtyard, and indicate the general nature of the activities of this centre.

A direct wire was installed connecting the booth with the main building at Camp Dix. The work of this camp was under the direction of General Secretary, F. A. Wandle. When a request was made by a relative to speak to a soldier, immediate communication was effected with the K. of C. Building, so that the service man might talk to his friend in Philadelphia. This connection was facilitated by means of automobiles supplied for the purpose. It often happened that a soldier was reached and an important message delivered in the short time of five minutes. In many in-

stances the Bell Telephone toll service was so congested that important calls were delayed for as long as three hours over the public wires, whereas the Booth was able to give efficient service immediately. Especially was this appreciated in cases where soldiers had not seen nor had verbal communication with their relatives for over two years.

SUMMARY OF INQUIRIES AT BOOTH.

Calls to Camp Dix over Direct Wire by Relatives of Soldiers	5,324
Calls from Camp Dix over Direct Wire by returning Soldiers ...	2,940
Inquiries regarding the arrival of Units from Overseas	6,120
Inquiries regarding the arrival of Ships from Overseas	3,490
Inquiries regarding the present whereabouts of Ships	1,160
Inquiries concerning Government Insurances	1,310
Inquiries concerning Government Allotments	870
Inquiries concerning Government Bonus of \$60	412
Inquiries concerninng Back Pay due Soldiers	102
Inquiries as to how to obtain paid-up Liberty Bonds from the Government	82
Inquiries concerning Disability and Compensation	434
Inquiries concerning Vocational Training	615
Inquiries concerning Discharges, how to hasten them	71
Inquiries concerning Farm Lands for Soldiers	55
Inquiries concerning Reconstruction Work in Europe	62
Inquiries concerning where Victory Service Buttons could be obtained	3,662
Inquiries concerning Location of 28th Div. Units in City for Parade	4,200
Money sent to Soldiers at Camp Dix by Relatives through direct wire	\$1,633
Requisitions for Employment referred to K. of C. Employment Bureau	1,130
Applications for Employment referred to K. of C. Employment Bureau	3,420
Information regarding whereabouts of Men disappearing after Discharge	214
Returning lost Certificates to Discharged Service Men	42
Information as to securing Equipment from the Government	122
Directing Service Men about City, and securing Accommodations	1,824
Miscellaneous Information (average per day by telephone)	40
Miscellaneous Information (average per day in person)	200

For the purpose of making the service thoroughly re-

liable and complete, exceptional facilities were at the Committee's disposal. Official and immediate information flowed constantly into the Bureau from such channels as the following: the offices of the Port of Embarkation, Hoboken, N. J., which sent daily reports of the arrival of ships and units from overseas; Naval Overseas Transportation Service; Coast Guard service; Schuylkill Arsenal; Adjutant General's Office, Washington; Bureau of Navigation; Federal Board of Vocational Training; Bureau of War Risk Insurance, and many other local or national centres of activities relative to men in the service.

There were times when the Booth required the united continuous services of four or more attendants, who were at their posts day and night, until the work was taken over to the headquarters of the K. of C. Central Committee in the Penn Square Building, on November 15, 1919.

The various transports were met from time to time and their soldier passengers received at the hands of the Committee the creature comforts in the form of a *welcome home package* which they so much appreciated. And then came the Twenty-Eighth Division, and the City's hearty welcome to its war veterans. Before the parade of these acclaimed troops, they were served with refreshments of all kinds and a great number of the men were guests of the Knights of Columbus of Philadelphia for the night and breakfast on the morrow. In due course the famous Seventy-Ninth Division also arrived, and the welcome accorded them was the same as the earlier comers had received, except that the parade feature had to be dispensed with. After the disembarkation of this Division, only two or three more transports brought troops to the port of Philadelphia.

A list of the boats which the K. of C. Secretaries and their aids met on their arrival at the dock in Philadelphia, and the troops they aided, follows:

<i>Name</i>	<i>Date of Arrival</i>	<i>Number of Troops</i>
Haverford	March 23	2,100
Canandaigua	April 27	1,383
Mercury	April 30	3,204
Pocahontas	April 30	2,942
Liberator	May 7	2,507
Maui	May 1	3,614
Luckenbach, E. F.	May 11	2,359
Haverford	May 20	2,139
Dakton	May 28	1,636
The Northland	May —	2,800
Santa Olivia	May 12	1,856
Kansas	May 13	1,441
Peerless	May 16	2,275
Montepelier	May 25	2,280
Santa Rosa	May 30	2,198
Texan	May 29	2,198
Canandaigua	June 1	1,327
The General Gorgas	June 1	1,003
The Shoshone	June 1	1,415
The Ohioan	June 22	1,622
The Iowan	June 21	1,598
The Radnor	June 27	1,942
Santa Barbara	June 26	1,576
Maui	August 17	1,869
Minnesotan	August 3	1,983
El Oriunto	August 24	976
Elso	August 25	866

The U. S. Naval Hospital now claimed the Committee's attention, and through the *courtesy* of the American Red Cross Field Director, Mr. Wilfred C. Craig, space in their building was allotted the K. of C. workers. From this centre welfare kits and comforts for the sick and wounded sailors were distributed. Various forms of entertainment were staged in the hospital, with the assistance of talent recruited from the vaudeville houses in the city. Dances for the convalescents were held in the Red Cross quarters. Cards of invitation to the ladies were issued with strict surveillance by the K. of C. in conjunction with the Red Cross. Refreshments were served at all these parties,

Every Friday evening motion-picture plays were shown to the men. Besides these and countless other entertainment features, including automobile rides and the like, there was one which is worthy of particular mention in this place—the weekly trips to Atlantic City and to the K. of C. Country Club of De Soto Council at Garden Lake, New Jersey. These week-end excursions were in great favor with the service men, who were made heartily welcome to the use of the Club's quarters, canoes, bathing facilities, baseball equipment, and free cuisine. The average number of the men in uniform at these parties was sixty. About the same number was welcomed weekly at the St. Lawrence Country Club in Upper Frankford, where under the auspices of the Alliance of Catholic Women several picnics were held. In association with the Jewish Welfare, the K. of C. conducted also at the Mercantile Hall two service shows a month, attended usually by six hundred men of the army or naval units. In all of their war welfare enterprises Secretary Walter J. Dorsey, John A. Cunningham, and James L. McCann rendered efficient aid.

In this connection a word should be said about the services that centred round the K. of C. Building at the Philadelphia Navy Yard, beginning in April, 1918 and continuing to October 31, 1919, a full year after the signing of the armistice. This building was K. of C. headquarters for the Marines and Sailors, who found there not only safe and sane entertainment to their liking, but also the free creature comforts of which these brave boys stood in need during their absence from home in the critical days of demobilization. Special attention was given to those of them who were in hospital from wounds or sickness. As they became convalescent, volunteer automobiles were requisitioned for their use. Aboard the ships in the dock at the Yard the K. of C. workers organized dances and served refreshments at these parties. With a fine touch of sympathy

the unfortunate inmates of the "Briggs" were likewise kept in view. Whilst mindful always of the rules of discipline, the K. of C. saw to it that every privilege that was permitted was granted those who were for the time "out of luck." Books were furnished and baseballs and bats and equipment for other games were secured for their amusement and recreation. Victrolas and records were supplied to three "Briggs" and to several ships. The Battleships "Nevada" and "Idaho" each received a player piano. Supplies of all kinds were put aboard all outgoing steamers. In this work Secretaries W. A. Davis and Joseph E. Donnell were efficiently active.

Side by side with these useful activities stands the Free Evening School inaugurated by the Knights of Columbus in Philadelphia for men and women mustered out of the Army and Navy. For this educational undertaking the Knights leased the building at the southwest corner of Broad and Vine Streets in December, 1919, and, through the courtesy of the Trustees of the Roman Catholic High School, secured also the use of their class-rooms for the same purpose. Public announcement of the free course was made by advertisements in all the Philadelphia papers on Saturday evening and Sunday morning, January 17th and 18th, 1920. On the following day the registration of pupils began. Within one week 1385 applications were received, and one thousand pupils were on hand for the formal opening of the school on January 26. Actual class exercises began on Monday evening, February 2nd. The average number of teachers in charge of the classes has been twenty-one. By April 1 the number of registrants had reached 1945, and at that time twenty-eight teachers were in active service.

The School started with the following courses: Accounting, Auto.-Mechanics, Beginners' English, Bookkeeping, Business English, Business Arithmetic, Civil Service, Commercial Law, French, High School Mathematics, Journal-

ism, Mechanical Drawing, Phonography, Typewriting, Salesmanship, Radio Telegraphy, Spanish and Navigation. Since then the subject of Auto Repairs has been introduced.

The subjects of Accountancy, Bookkeeping, English, Mechanical Drawing, Salesmanship, Radio-Telegraphy and Auto.-Mechanics seem to be the most popular courses, and are largely attended.

Each week a class in Auto-Mechanics completes its work, and a new class begins its course of seven weeks. Classes to begin this course are scheduled in advance as far as June 1, 1920, and seven classes meet each evening.

The members of the first class in Auto.-Mechanics were graduated as drivers and received certificates in March 26, 1920.

It remains to add a word about the Labor Bureau for service men which has been in operation by the local K. of C. since 3 June, 1919. At this writing the work of the Bureau is still proceeding, with a record of upward of six thousand placements of discharged soldiers and sailors in gainful occupations.

The other secretaries on the Philadelphia staff who were active in connection with the war welfare work of the K. of C. in Philadelphia were Thomas D. Kane and John V. Loughney, Jr.

Measured in figures, the Knights of Columbus in Philadelphia raised for the Third, Fourth, and Fifth Loans, and the War Chest, the sum of \$5,498,400. These funds constitute the actual gathering by the various agencies of the Knights of Columbus in Philadelphia, but do not represent the far larger aggregate subscriptions made by the members of the fraternity in this City, often through other channels. In itself, however, it stands as a most notable contribution to democracy and to the liberation of the embattled nations of Europe. The K. of C. participation as a body in these public movements and the success which attended their

efforts have established the Knights of Columbus permanently in the eyes of the Philadelphia community as a great Catholic and patriotic organization. Its high place as an efficient public-spirited society through the Union is fully attested. Among other evidences of this esteem we may mention the playful naming of the steamship "Casey" in honor of the Knights of Columbus. This boat, the product of the renowned government-controlled shipyard at Hog Island, was launched on the day on which the K. of C. of Philadelphia terminated its organized war activities, October 11, 1919. At the christening ceremony prominent men of Philadelphia addressed the vast gathering, and Supreme Knight James A. Flaherty, of the Knights of Columbus, received the compliment of having his little daughter selected as the boat's sponsor. The patriotic exercises of the day were held under the auspices of the Philadelphia Councils of the Knights of Columbus.

JOTTINGS ABOUT THE LIBRARY AND CABINET

Since January, 1920, the following books have been added to the Library by purchase:

- America Not Discovered by Columbus, by Rasmus B. Anderson.
Spanish Archives of New Mexico, by R. E. Twitchell, 2 vols.
Christopher Columbus, his life, work and remains, by John Boyd Thatcher, 3 vols.
History of Carbon County, Pa., by F. Brancckman, Harrisburg, 1913.
Our New West, by Samuel Bowles.
American Antiquities and Discoveries in the West, by Josiah Priest.
Discovery and Exploration of the Mississippi Valley With the original Narratives of Marquette, Allouez, etc., by John Gilmary Shea, N. Y., 1852.
Colonial Virginia, by J. A. Chandler and T. B. Thames, Richmond, 1907.
Orderly Book of General John Burgoyne from his entry into the State of New York until his surrender at Saratoga, edited by E. B. O'Callaghan, Albany, 1860.
History of Market Street, by Joseph Jackson.
History of the State of Delaware by Francis Vincent.
Geschichte und Zustande der Deutschen in America, Von Franz Loher, Cincinnati, 1847.
Geschichte der Deutschen im Staate New York bis zum Angange des neunzehnten jahrhunderts, Von Friedrich Kapp, New York, 1869.
A bibliography of the Spanish Press of California, by Robert Ernest Cowan, San Francisco, 1919.
A Narrative of An Attempt Made by the French of Canada Upon the Mohaques Country, reproduced in fac-simile from the first edition, New York, 1903.

The American Red Cross occasionally sends pamphlets to the Library of the Society. Among those received are "War Activities of the Southeastern Pennsylvania Chapter.

Postcards and photographs which have an historical value have been received from Mr. Ignatius J. Dohan; Miss Jane Campbell; Mrs. William J. Doyle; the Rev. B. Randolph, C. M.; the Rev. A. J. Schulte; the Rev. William J. Lallou; Mr. Joseph A. Weber; the Rev. Benedict Roth, O. S. B., the Right Rev. Bishop McDevitt, Samuel Castner, Jr.

The University of California has sent to the Library:
List of Publications for 1917

Constitutional History of the Louisiana Purchase, 1803-12 by Everett Somerville Brown, Ph.D. (Vol. 10 of Publications in History).

Books, magazines, pamphlets and leaflets have been received from the following:

Mother Mary Aloysius, O. S. F.; The Right Rev. Abbot Aurelius Stehle, O. S. B.; Mr. Samuel Putnam Avery; The Bureau of American Ethnology; Miss Jane Campbell; Mr. Samuel Castner, Jr.; Miss Mary K. Devine; Mr. Ignatius J. Dohan; The Rev. Francis X. English; Dr. Lawrence F. Flick; The Friends of Irish Freedom; Mr. Edward J. Galbally; Dr. William L. J. Griffin; The Rev. Paschasius Heriz, O. C. D.; The Rev. D. E. Hudson, C. S. C.; Illinois Centennial Commission; The Rev. William J. Lallou; Library of Congress; Miss Mary Lynch; Mr. Lawrence E. McCrossin; National Catholic Welfare Council; New York State University; The Rev. John P. O'Hara; Onondaga Historical Society; Mr. John T. Reily; Mr. Peter Reilly; The Rev. B. Randolph, C. M.; Dr. John F. Roderer; The Rev. Benedict Roth, O. S. B.; The Rev. A. J. Schulte; University of California; Mr. Joseph A. Weber.

Odd scraps of the Diary kept by the late Martin I. J. Griffin from 1861 to 1868 have been presented to the Society by Mr. Griffin's son, Dr. William L. J. Griffin, also many other valuable items, among them a letter from the Commissioner of Revenues to Captain John Barry dated October 3, 1794 and a number of the issues of the I. C. B. U. Journal and the American Catholic Historical Researches. Dr. Griffin's donation to the Library has special value in that it comes from the collection of one of the Society who devoted much of his life to the work of American Catholic History.

Through the generous contributions of the following, the Library Committee has been able to go on with the binding of newspapers and mazazines; Dr. Lawrence F. Flick; the Rev. Herman J. Heuser, D. D.; Samuel Castner, Jr.; Mr. J. Percy Keating; Mr. Harry Schmitt; the Rev. Joseph Wolfe; the Right Rev. J. E. Ftizmaurice; D. D.; Mrs. Edward D. Morrell; Mr. Ignatius J. Dohan; Mrs. Ignatius J. Dohan; Mrs. T. F. Halvey; Dr. I. P. Strittmatter; Mr. John A. Flick; Mrs. William J. Doyle; Mrs. Honor Walsh; the Rev. George F. Michel; The Right Rev. Regis Canevin, D. D.; the Rev. Francis P. Siegfried; Mr. P. T. Hallahan; Mr. D. Sullivan; Mr. John W. McFadden, and Mr. Edward J. Galbally. \$289.95 had been available for this purpose. Much valuable material which ought to be bound for preservation, will have to remain unbound until larger resources will be at hand. Thousands of dollars could be used for this purpose.

Members who have stray copies of the American Catholic Historical Researches which they do not wish to preserve can further the interest of the Society by sending them to the Library. Occasionally application is made to the Society for complete sets of this publication or for volumes to make up complete sets. The Society has odd volumes and might be able to complete sets with numbers sent in.

Through an exchange of our "Records" with the Old Corner Book Store, we have acquired, among others, the following volumes:

- North Dakota Historical Collections, 4 vols.
- South Dakota Historical Collections, 2 vols.
- The Blue Anchor Tavern, Report by Thomas Allen Glenn.
- Colonial Legislation in Penna., 1700-12.

Mr. John T. Reily, of McSherrystown, Pa., has donated two interesting volumes to the Library, the Catholic Christian Instructed in the Sacraments, Sacrifices, Ceremonies and Observances in the Church by the Right Rev. Richard

Challoner, D. D., Baltimore, 1809; and Practical Reflections for every day in the Year by a Father of the Society of Jesus. New York, 1808.

We are indebted to Mr. Edward J. Galbally, for a rare old book, "*Catechismus ad Parochos ex decreto Concilii*," Paris, 1686, which contains the signature of the Rev Stephen Theodore Badin. Mr. Samuel Castner, Jr. has given a number of interesting documents of great historical value. Among them, *Origine et Progres De La Mission Du Kentucky*, Par Un Temoin Oculaire, Paris, 1821; Words of a grand selection of Sacred music as performed at the Church of St. Augustine in the City of Phila., on the 13th of April, 1814 to aid the funds of the Orphan Asylum of Philadelphia; A discourse delivered at the Roman Catholic Church in Boston on the 9th of May, 1798, a day recommended by the President for humiliation and prayer throughout the United States, by the Rev. John Thayer, Catholic Missioner, (the only Roman Catholic priest in New England at this time). A discourse on General Washington delivered in the Catholic Church of St. Peter in Baltimore, February 22d, 1800, by the Right Rev. Bishop Carroll.

The Rev. Benedict Roth, O. S. B., of St. Leo's College, Florida, has completed the set of College magazines and catalogues of St. Leo's Abby, for the Library. It would greatly enrich the collection of the Society if the Secretaries of the other Catholic educational institutions would follow his example. There ought to be in our Library, a complete set of the catalogues and magazines of all the Catholic educational institutions in the United States.

Mr. Lawrence E. McCrossin, K. of C., has sent many valuable leaflets and pamphlets to the Library of the Society. These, with other leaflets and pamphlets bearing upon the late war will make interesting volumes of current Catholic History.

Doctor John F. Roderer has sent a large collection of

magazines, pamphlets and leaflets bearing upon the history of the Church, to the Library. Out of this collection it has been possible to complete many volumes and get them ready for the binder. It would be well if all the members of the Society would gather up the stray numbers of Catholic publications about their premises and send them to the Society. There are many incomplete volumes in the Library which can only be completed by picking up stray numbers here and there.

The beginning of a collection of Catholic School Books has been made with a number of discarded school books presented by Doctor Lawrence F. Flick. Members who have old school books, especially such as were used in the early days of the Church, can help to complete this collection by sending in what they have to the Society. Publications of this kind usually are destroyed, so that it is extremely difficult to get a correct idea of what kind of school books were used by our forbears.

THE CHURCH OF CANADA AFTER THE BRITISH CONQUEST (1760-1775)

BY JOHN M. LENHART, O.M.CAP.

The history of the Catholic Church in Canada under British Rule has been a rather neglected field of research on the part of Canadian historians. The first serious attempt to fill out this gap was made by Abbé Auguste Gosselin in his work: *L'Église du Canada après la Conquête*. Unfortunately, however, the author left this work unfinished at the time of his death. The volume under review covers the first fifteen years from 1760 till 1775.

The year 1760 marks a great crisis in the history of the Church of Canada. On May 8, 1760, four months before the final conquest by the British, Bishop Pontbriand of Quebec died and the administration of the extensive diocese was committed to the Chapter of the Cathedral which was to govern it for six years. No less than six Vicars-General were appointed July 2, 1760, for the different districts of the diocese with ample faculties. But the church at large was in a deplorable state. The war had left in its train churches and rectories burnt down or damaged, a Catholic population so impoverished that it could not support its priests, and the ranks of the clergy notably diminished by death, while the high standard of morality among the Canadian clergy had suffered in more than one way (pp. 1-17).

The central figure among the Vicars-General was Briand at Quebec, the future Bishop (pp. 7-9). Briand, a Breton by birth, had always entertained strong sympathies for the British and shared accordingly the fullest confidence of

Governor Murray. And this new Vicar-General was very obliging. Briand did not only order a *Te Deum* to be chanted in the churches at the time of the accession of King George III, and again at the time of the King's marriage and the birth of the Prince of Wales (Aug. 1762), but even went so far as to ordain that the name of the King and the Royal Family should be expressly mentioned in the prayer of Good Friday and the name of King George should be substituted for the name of the French King in the Canon of the Mass. The reason given for this novel innovation was that as long as the British King is not nominally excommunicated, it is no more than right that the Protestant Ruler should take the place of the former Catholic King in public prayer (pp. 23-24).

As soon as the Treaty of Paris was ratified, Briand issued a Pastoral exhorting the Catholic Canadians to be loyal to the British Government (pp. 26-28). At the same time a marked change took place in the conduct of the Government officials. No sooner was Canada definitely ceded to England, than all conciliatory measures came to an end, English law was introduced, the anti-Catholic test oath was exacted, and in general an iron rule substituted for the mild government of the preceding years. Free exercise of religion was granted *as far as the laws of Great Britain allowed*, a clause that nullified any concessions as to freedom of worship. Yet the people and even some priests were very indifferent about the eventual prospects of the Catholic religion. "With the exception of five or six of our burghers," writes Briand, October 1763, "the great mass remains in stupid and gross apathy" (pp. 12, 61-63).

The picture Briand draws of the morality of both people and clergy is deepened by great shadows. "The Canadians," he tells us, "are vain, rancorous, avaricious, profaners of Sunday, caring for nothing but amusements." Many priests had to be reprimanded on account of gross vices. Some

others were constantly seeking preferment, enlisting even the good services of the Protestant Governor and other officials to obtain their end. There were still others who would press the prelate hard by their threat to leave the country and return to France (pp. 31-58).

No sooner was the Treaty of Peace ratified and the country settling down to normal conditions, than the Chapter took steps to fill the vacancy of the See of Quebec. On September 15, 1763, the Chapter elected Montgolfier as Bishop. But this election was annulled by the Roman Curia six months later on the ground that this right was still reserved to the Pope as in the time of the French dominion. But the British Government was officially opposed to the nomination of a Catholic Bishop in Canada. However, a delegation of Canadians to London in December, 1763, succeeded in obtaining a tacit consent, by being informed at last that the Government would not molest them on that score. Yet other obstacles had to be removed. The Propaganda objected to the establishment of a bishopric in a Protestant country as contrary to all precedents. The Cardinals, however, were compelled to yield, when La Corne pointed out that the British Government was willing to tolerate a Catholic Bishop in Canada, but never a Vicar-Apostolic owing to the fact that the latter would be altogether dependent on the Pope and removable at his will. After long negotiation the great problem of support of the Bishop was solved finally by the French Government granting annually three thousand francs to the Bishop of Quebec. On March 16, 1766, Briand was consecrated bishop at Paris and was acknowledged by the British Government as "Superintendent of the Catholic Church of Canada." On June 28, 1766, he took possession of the see of Quebec to the greatest satisfaction of his diocesans (pp. 81-165).

The life of the new bishop was marked by great trials from the very beginning. The trouble started at the very

day of his enthronisation. A certain faction of the clergy preferred a Vicar-Apostolic and gave vent to their feelings of disappointment at the coming of the bishop. More serious difficulties were created by the pastor and the church wardens of the church of Quebec on account of the erection of the new church building. When the church had been finally completed in 1771, the bishop was prevented by the wardens from taking possession of it as his cathedral. It was not before March 16, 1774, that the bishop through the good services of the Protestant Governor of Canada could force his way and solemnly enter into this church. Thus the struggle with the wardens came to an end after eight years' contention (pp. 168-189).

The hardest trial sustained by the Bishop during this fight was evidently the foul defamation of his character by the wardens, particularly at Rome. At the same time the Protestants of Quebec had lodged similar complaints against the Bishop with the London Government. False brethren acted the infamous part of informers of the British officials in Canada to the greatest embarrassment of the Bishop. With patience and tact the Bishop had weathered every storm, so that peace was reigning at least in the diocese in 1774. It proved only a short respite. In 1775 the American cause was to disturb the diocese more than ever before (pp. 190-206).

Under the stress of these external trials the Bishop tried to repair the damages caused by the late war as well as he could. At Quebec an episcopal residence was built, the seminary and the college re-opened, and finally ample space provided by the erection of a new seminary. Throughout the diocese churches and priest-houses were raised from their ruins. The moral and spiritual resurrection of the people and clergy was not lost sight of. The Jubilee Indulgence granted by Clement XIII in 1767 brought great crowds to the confessional and Altar-rail. On June 22, 1767, the Bishop

set out on his first Episcopal Visitation of the Diocese which lasted with several interruptions till August 11, 1768. His visitation was a veritable mission in every parish which he visited. As a rule, he preached three times a day and the majority of the people approached the sacraments. And there were many dissensions to be settled in every place! Sometimes five or six parishes were left without priests on account of lack of pastors, which caused dissensions now and then, because one or the other of such destitute parishes was never missing which would have the priest in charge reside with them. The erection of new churches, refusal to pay the tithes, and the arrogance of the church wardens were a "ceaseless source of annoyance to the bishop on his visitation." But still more serious were the difficulties created by the licentious life of the people. The calamities of war did not change the manners of the Canadians. In his Pastoral of January 26, 1767, Bishop Briand writes: "The deportations of numerous families, bankruptcy, loss of fortune, poverty, and pinching want, far from humbling the people, have made them perhaps even more criminal in the sight of God. As a matter of fact, dishonesty in business, neglect of duties, licentious language, reading the worst books, listening to irreligious talk, and immorality, vices rare formerly, are now rampant in this colony" (pp. 232). It was about the same time that the nuns of Montreal wrote to their Sisters in France: "We have a saintly Bishop. The true Religion will flourish again" (pp. 232). And the efforts of this saintly prelate were crowned with such complete success that the "Canadians of to-day are infinitely better than their ancestors" (p. 214). The first Episcopal Visitation was followed by a second, lasting from June 24, 1771, till May 24, 1773, which was attended with equally felicitous results (pp. 233-284, 349-378, 391-399). At that time the Bishop had to raise his warning voice against reading of the insidious books of the French infidels with which New England

traders deluged Canada (pp. 345-347). Besides, Freemasonry was making its inroads into the ranks of the Canadians for the first time (pp. 380-384).

The Bishop entertained a very poor opinion of the Catholic Indians. It is true, they came in crowds to welcome the new Bishop on his arrival in 1766. But the Bishop writes (Sept. 1766): "They are such a fickle people that you absolutely cannot rely upon them" (pp. 164). And yet those inconstant savages have shown greater firmness, as a whole, in their religious convictions than many Canadians, retaining their faith in spite of persecution from the English. Certainly, the Catholic Indians had their great faults. But the source of all evils was drunkenness caused by the sale of brandy to the Indians. On August 14, 1767, Briand wrote to the Iroquois of Caughnawaga: "If you will not do better, I will take the priest from you, as I did lately at Michillimackinac. Likewise I have refused to send a priest to the Indians of Becancour and Saint Francoise on account of the drunkenness, murders and other crimes engendered by intoxication which are found in their villages" (pp. 280). Two years later the priest at Caughnawaga had nothing but words of praise for his savages.

Bishop Briand, the staunch supporter of British Rule in Canada, could not avoid becoming prejudiced against the Acadians. In his pastoral letter to the Acadians, dated August 16, 1766, he censures their former opposition to the British Rulers, laying the whole blame for their present misfortunes upon their bad conduct. "Would to God," he writes, "that you never had disregarded the wise and Christian instructions as to your submission to your superiors. Then we would now have the pleasure to visit you in your quiet and happy homes. You would now have priests among you and you would still enjoy the possession of all the temporal goods you had been blessed with during the many years, when you were living as true Christians under the

rule of your conquerors." (p. 310) What must have been the feelings of these wronged people in reading this unjust indictment of their bishop. They had yielded to all that an oppressor could demand from them, and now they are reproached that they did not do more. They had been willing to sacrifice everything to safeguard their life and Faith, and now they are censured for having defended these priceless gifts driven to extremities. The rulers of Acadia were not the just Englishmen as pictured by the Bishop in this pastoral letter, but they were a set of brutal and greedy oppressors wantonly inflicting the greatest wrongs on a guileless people. The conduct of the Acadians is open to criticism in that one point that they showed *too much submission* to their oppressors and did not anticipate the course of policy of their southern neighbors, the Americans. The author, consistent to his system of approving whatever Bishop Briand said or did, not only fully indorsed this gross misstatement of his hero, but moreover, saw fit to corroborate it by laying the *chief* blame on the chief actors of this historical drama, the Missionaries of Acadia (p. 306-321).

The chapter about the missions of Louisiana (pp. 322-342) is marred by serious misstatements. By a treaty of November 3rd, 1762, Louisiana was transferred from France to Spain. But Spain delayed to take possession of it until the year 1766. However, "this political change," says the author (p. 322), "did not withdraw Louisiana from the jurisdiction of the Bishop of Quebec." Accordingly the latter claimed jurisdiction over this Spanish province till the year 1777, when he gave up this portion of his extensive diocese. He even contemplated seriously in 1722 a visit to Louisiana. Bishop Briand had received orders from the Pope in that year to go down into the English Colonies and administer the Sacrament of Confirmation to the Catholics. Accordingly he had planned to proceed from Pennsylvania down into Louisiana. But we know that Bishop Briand

did not execute his plan acting on the advice of Father Farmer. He likewise gave up his projected visitation of Louisiana, although the route from Quebec to New Orleans over Chicago was still open to French travellers. At all events, an ecclesiastical visitation of Louisiana would have been to no purpose in 1773, because by that time the Bishop of Quebec had practically lost jurisdiction over that Spanish possession. The kings of Spain had acquired the most extensive power in ecclesiastical government of America. They nominated the bishops and sent them to administer their dioceses, without awaiting Papal confirmation. They assigned bounds to bishoprics, and varied them at will. They sent priests and monks to the American missions. Without their permission no church could be erected, no priests could exercise any ecclesiastical functions. In this State of affairs Louisiana had practically slipped from the jurisdiction of the Bishop of Quebec and his claim to that Spanish province had become an empty title since 1766 or rather 1769. As early as 1768 the Spanish officials of Louisiana prosecuted Father Meurin as a political offender "because of his having received jurisdiction from the Bishop of Quebec which was regarded as contrary to the policy and welfare of Spain" (p. 328). Father Meurin was forced to go over into English territory, and the Bishop of Quebec would not have found a better reception, if he had attempted to exercise jurisdiction in Spanish Louisiana in 1773.

The Capuchins who after the suppression of the Jesuit Order had been the only missionaries in Louisiana, were on the worst of terms with the Bishop of Quebec, and accordingly cut a sorry figure in the pages of this history. The author quotes from the report of the Abbé D'Ile-Dieu of August 21, 1769, that "there were in Louisiana from six to seven thousand French families who had no other missionaries than four Capuchins residing at New Orleans, two of whom were sick" (p. 325). This supposed fact should

evidently prove criminal neglect on the part of the Capuchins. Nevertheless, this statement is nothing but a grave defamation. The whole French population of Louisiana was in 1766 no more than 5562 souls or about 1400 families. On the arrival of the first Spanish Capuchins in 1766 the French Fathers gradually left the country, and during this period of transition from 1767 till 1772 the number of missionaries was insufficient for the work. Yet by 1781 nineteen Spanish Capuchins were laboring for fifteen different parishes. This goes to disprove the statement of the author (p. 325) that Spain did not send any missionaries into the new possession. In fact, the Spanish Government saw before long what the Bishop of Quebec failed to observe, that the creation of a bishopric at New Orleans was of paramount importance. And accordingly, in 1781 the Capuchin Cyril of Barcelona was nominated Bishop of Louisiana.

The Bishops of Quebec charged the Capuchins of Louisiana with disobedience to their orders ever since the year 1743 (p. 327 sq.). The whole trouble was caused by the rivalry between the Capuchins and Jesuits. On February 26, 1726, the Superior of the Jesuits, Beaubois, signed an agreement that the Jesuits should exercise no ecclesiastical functions at New Orleans except by consent of the Capuchins. Before long Father Beaubois disregarded this injunction and obtained from the Bishop of Quebec an appointment as Vicar General of New Orleans. The Capuchins protested, and this was the beginning of the protracted quarrel about jurisdiction between the Capuchins and Jesuits which had not been settled in 1763 at the time when the Jesuits were expelled from Louisiana. The Bishop always favored the Jesuits. The Capuchins who had been forced by the King in 1720 to take over the Louisiana Mission were never anxious about retaining it. They declared themselves ready on three different occasions, viz. in 1726, 1743, and 1757, to cede their territory to the Jesuits and leave the

country, but they were prevented each time by the French Government. Finally when the Bishop withdrew the powers of Vicar General from them and subjected them to the jurisdiction of the Jesuits, the Capuchins referred their cause to the Roman authority. At the time of the expulsion of the Jesuits the case was still pending. Three years later the Spaniards took possession of Louisiana and the jurisdiction of the Bishop of Quebec came to an end.

The author furnishes us new material about the "Patriot" priest Gibault of Vincennes (pp. 330-341). We see how an excellent priest became dissipated after meddling in political affairs, and how he had to pay the penalty for his improper conduct. On June 29, 1780, he was suspended by his bishop. Three years later he had experienced the ingratitude of his political friends and regretted his behavior. Greatly disappointed in his expectations, he crossed over into Spanish territory, where he died in greatest obscurity. In fact, none of the few Canadian priests who espoused the American cause are a great credit to the Catholic clergy in spite of the eulogies of our patriotic histories.

In 1774, Bishop Briand sums up the result of his labors in these words: "Twenty-five new parishes have been established within the last fourteen years and twenty-five priests ordained. The priests give me much satisfaction. The young priests are setting an example to their older confreres, but all of them or nearly all are hard-working, zealous, active and particularly in giving Christian instruction with great assiduity. Religious life flourishes. Never before was such piety found among the people. Likewise, the upper classes are more religious than at any time under the French regime. True it is, that there is still some licentiousness, but much less than ever before. There are still some bad Christians, and libertines, but not as many as fifteen or twenty years ago" (pp. 402-403). In 1766, Bishop Briand published a Catechism, and in 1777 a Ritual (pp. 384-386).

Printing was first introduced in Canada in 1764 by the English, but the Catholics continued for some time to supply their books from France. The author instances only one case (p. 248), where a priest wrote a book. The establishment of a Free Library at Quebec was a burning question about this time. The Catholic clergy was not enthusiastic over this project. The Vicar General of Montreal, Father Montgolfier, wrote to the Bishop, April 25, 1777: "I am perfectly convinced that more harm will result from the establishment of free libraries than good, even in places where they are necessary for the conservation of Faith and Morals" (p. 387).

The Bishop and his clergy tried to be on good terms with the government officials of Canada, although they had grievances against the British home government. The number of priests was reduced from 181 in 1758 to 138 in 1766, and yet the government barred French priests from Canada dreading that the latter would assist France in recovering the lost possession (pp. 17, 68). The Chapter of Quebec was condemned to extinction (pp. 192-193). The Religious Orders of the Jesuits and Franciscans were suppressed (pp. 92, 297-305). The famous British general Gage demanded of the clergy in 1763, that they should marry Catholics and Protestants alike in the Catholic churches, but they stoutly refused to do so (p. 84). Murray, the second British Governor of Canada, was very obliging to the Bishop and assisted him in many ways (pp. 21-22, 41-47, 49-69, 83-93, etc.), while he had matured plans to protestantize the Canadians, using as his tools the Jesuit Roubaud, an immoral man who was willing to become a Protestant (pp. 133-139). And yet this man was accused by the English fanatics in Canada of favoring too much the Catholics and accordingly was recalled in 1766 (p. 219). At last the 'Quebec Act' of 1774 exempted the Canadian Catholics from the anti-Catholic English laws, restored to them freedom of worship and

French laws, so that their political situation became quite satisfactory to their aspirations (pp. 224).

The present history of the Church in Canada is far from being final. As it is, it gives the main outline and furnishes valuable material, but fails to present a comprehensive survey of the historical development of the Canadian Church within that short period. Many points are passed over in silence, while others are barely touched. Such a momentous question, for instance, as that of the legal status of the Canadian Church under British rule finds no adequate solution in the pages of this work. No word is said about the 'Instructions to the Governors' and the 'Acts' governing the new province. We never get a clear view of obstacles and struggles retarding the progress of the Church in general. We have to accept in good faith the different opinions of the Bishop about persons and events, being at a loss to verify them. The Bishop is always in the foreground; the clergy and laity are mentioned in so far as they had relations with their Bishop, while the great number of excellent priests and the larger mass of lay people are non-existent in the pages of this history.

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No. 3

LETTERS OF FRANCIS PATRICK KENRICK TO THE FAMILY OF GEORGE BERNARD ALLEN

1849 to 1863

[The letters here presented to the reader belong to a collection, evidently the treasure at one time of the Allen Family. They are one hundred and nine in number, the gift of Mr. Gregory B. Keen of the Historical Society of Pennsylvania to the American Catholic Historical Society. Apart from the importance attached to the names of the correspondents, many of these letters have a general interest and contain first-hand material of historic value. It would seem desirable to append a list of the names of prominent converts who are mentioned in the letters, the beginning, perhaps, of an *index* to the "Oxford Movement in America."—F. E. T.]

I

[TO GEORGE BERNARD ALLEN]

My dear Friend—

Your playful letter dissipated the gloom which continued application to serious duties had occasioned. But how to reply puzzles me. My laughing propensities have already laid me open to grave censure, and given rise to strong resolves which have ended in relapses.

"Naturam licet expellas furca
Tamen usquequaque recurret."

[Horat. Epist. lib. I. cap. 10 lin. 24.]

My memory, I fear, is not accurate. I could state much that would edify you, although nothing remarkable has occurred on my visitation— At the Mountain Church I met the widow of a German-Reformed or Lutheran elder, who, with several of her children, had followed her husband into the Church six or seven years ago. He has since died in peace, and she is steadfast in her faith. Two of the elder children remain out of the Church.

At McSherrystown Mr. Buzby resides, who with his wife and eleven children joined the Church two years ago. I confirmed three of the children.

At Harrisburg I confirmed two of the daughters of Judge Clarke (an Associate Judge), whose son embraced the faith at Chambersburg several years ago, and is an edifying priest of the Society of Jesus. The Judge is as yet unmoved by his example.

The simple piety of the faithful at the Mountain and in Path Valley consoled me much. The latter especially have had few opportunities of instruction, and are nevertheless devotedly attached to their faith. The Mountains separate them in a great measure from society: but they are happy in their isolation.

The conversion of the elder above referred to was owing to a vision which, he affirmed, he had in a trance. When he related it to me several years ago I trembled for his perseverance, fearing that he was the sport of his imagination: yet he succeeded in bringing the greater part of his family [in] to the Church, and [himself] persevered with great edification.

The burning heat did not prevent the church of St. Patrick at Harrisburg from being crowded on Wednesday, when I confirmed 25. Tomorrow we shall probably have a full church here. It will not require many to fill it.

The worst part of my journey is over, now that I have emerged from Path Valley. Yet I expect some hard travelling ere I reach the city of brotherly love.

I thank God for the safety of my Vicar General, and I would relieve the good Sisters from anxiety, if I dared disclose the Council¹ secrets.

Good Bishop Tyler has paid the debt of nature. He had taken care to provide for the contingency by seeking a Coadjutor from the Council. Of course I can not satisfy curiosity as to the individual. I shall only say that he was born in the Island of Saints, and is a parish priest and Vicar General.² Do not infer from this that he is *my* Vicar General: for the premises do not warrant the conclusion. If the Pope confirms our Acts promptly you will know the secret. In the meantime I must, if not too strongly tempted, keep my mouth closed.

Please remember me affectionately to Mrs. Allen and all the children. I enclose a line for Heman. Special love to Mary.

Believe me ever your devoted friend in X

FRANCIS PATRICK KENRICK

Bp. Ph'a.

GEO. B. ALLEN, ESQ^{RE}.

Lewistown, June 21, 1849.

II

[TO MRS. ALLEN]

Dear Madam—

In the impossibility of satisfying at the present time my numerous correspondents of your amiable family, I beg to

¹ Evidently the Council of Baltimore, May, 1849.

² Very probably Rev. Bernard O'Reilly, Rector of St. Patrick's in Buffalo, Vicar General, and the successor of Bishop Tyler, second Bishop of Hartford—1850-1856—Bishop William Tyler died June 18, 1849.

make you my medium of communication. Say to Mr. Allen what you please of the sport which he has made with my titles, renewing the recollection of the Presbyterian editor of Vermont, who trifled awfully with my pompous announcement as Bishop of Arath. Tell Miss Elizabeth how much I was pleased to hear from her, and kiss Mary for me telling her that I reserve the solution of her difficulties till my return, although she may probably hear from me in the mean time. George must not be forgotten, as he is a special favorite. I intend to write to Heman on the feast of his holy patron, and I indite a short epistle to Miss Julia in reference to a patroness which I have chosen for her on occasion of her festival—St. Juliana.

I am sorry I cannot be with the good Sisters at the distribution of premiums. Their kind remembrance of me is very grateful as I have no doubt their good prayers will be of much avail. I dare not say how grateful I feel for your kind expressions and fervent prayers.

Your sincere friend in X

FRANCIS PATRICK KENRICK

Bp. Ph'a.

MRS. MARY FRANCIS ALLEN

Harrisburg, 19 June, 1849

III

[TO GEORGE BERNARD ALLEN]

Dear Sir

I promised Mrs. Allen to send the Freeman's Journal in case it contained a confirmation of the report. It says nothing on the subject. But I have had the favor of a visit from Dr. Forbes³ himself, who tells me that he is prepar-

³ John Murray Forbes was received into the Church in 1849. In 1850, November 16, he was ordained priest in New York. Later he was rector of St. Ann's, New York. In 1859 he renounced allegiance to Church authority—1869-1872 Forbes was Dean of the General Theological Seminary (Episcopalian) New York. He died October 11, 1885, at Elizabeth, New Jersey. See *Kenrick's Letters*, p. 429, note.

ing to make his profession. He has resigned his parish with this view. His curate, Mr. Preston,⁴ is in the same disposition. Mr. McLeod⁵ has sailed for France with a letter from Bp. Hughes to some ecclesiastical establishment, where he will do the same. Several others are very likely to follow.

Dr. Forbes will probably be at Mass at St. John's tomorrow, unless the consecration⁶ attracts him to the Assumption. His appearance is very prepossessing.

Your constant friend

FRANCIS PATRICK KENRICK

Bp. Ph'a.

1849, Nov. 10

IV

[TO GEORGE BERNARD ALLEN]

CHAMBERSBURG, FEAST OF ST. BERNARD, 1851

Dear Friend,

Your esteemed favor has just come to hand on this auspicious festival, which reminds me of your Confirmation—Last evening I wished I could repeat the chief facts of this holy Abbot's life to a crowded audience, partly Protestant, in the small church at Gettysburg: but, although some were fresh in my memory, I dared not attempt to delineate the traits of his character without previous study. So I took up an old subject, The Real Presence, on which two German Reformed ministers of the Mercersburg School had given me new views, by acknowledging a dynamic presence, which they called "*Real*", but which is plainly no other

⁴ Preston—Thomas Preston, later Monsignor, Vicar General and Chancellor of the diocese, New York.

⁵ Donald Xavier McLeod, author of a *History of Devotion to the Blessed Virgin in North America*—he died in Cincinnati, 1865.

⁶ The dedication of St. Mary's of the Assumption, Philadelphia, was, Nov. 11, 1849.

than a presence in virtue and efficacy, or by grace. It is astonishing how nearly they approach our manner of speaking on this mystery. One of them avowed that if he were satisfied that the Presence, which he designated Real, was not truly such, he would admit Transubstantiation. He also said that, rather than deny authority, he would forego private judgment. You may perceive that he is not far from the kingdom of God. Yet who can say whether he will go forward or fall back?

A young Episcopal Minister appears even more advanced. I should not be surprised were he to follow his friend, Hewit, to the retreat of the Redemptorists.

In the mean time, while men of letters are lost in subtleties, "*Surgunt indocti et rapiunt regnum*".* Four adults were baptized by good Father F. X. Neckere, S.J. on Sunday at Littlestown; and about a dozen colored converts, with some white, were confirmed on Tuesday at Gettysburg, where Father Cotting, S.J., has done good work. In the old congregation of Conewago probably twenty converts were confirmed.

I have sent Mr. Major a statement of the chief facts which have marked my visitation. I hope I shall have many edifying details to give you when my journey shall be brought to a close. In the mean time pray for your devoted friend

FRANCIS PATRICK KENRICK

Bp. Ph'a.

PROFESSOR GEORGE BERNARD ALLEN

Addressed

PROFESSOR GEORGE B. ALLEN

Schuylkill, 6th. below Walnut †

PAID 3

Philadelphia

Noted in Lady's hand, Aug. 20, 1852—

* *Augustini Confessiones*, Lib. VIII, cap. 8.

† Schuylkill 6th, now South Seventeenth Street.

V

[TO MRS. ALLEN]

Dear Madam

I am doubly indebted to you, since but for you I should not have received a line from your excellent husband. I am most happy to hear that all your amiable children are well, and I give all the permissions for Heman and suite to recreate the pious Sisters⁷ with the sweet sounds of the violin. I am happy that Sister Olimpia is somewhat better, and that Sister Mary Stanislaus has taken the veil. I will not fail to remember Julia on her birthday, and I cannot forget Mary until she becomes wise. Bessie and George are not forgotten. Please remember me to Mother Angela, and assure her that the convent is the subject of many anxious thoughts and earnest prayers. The festival of the holy foundress, which I am about to celebrate, awakens hope that consolation and success may compensate for past trials.

Last night at Gettysburg a musical band did me the honor of serenading me. Two Catholics belong to it, who probably had some hand in determining them to pay me this mark of respect. A wedding had drawn them out, and they passed from the house of joy to my lodgings. You may judge how much I enjoyed the music.

Not far from the church of Conewago the house was pointed out to me where Bishop Timon was born. The folks are quite proud at the anticipation of his rising still higher⁸ in the Church, as rumor, always sporting, tells.

⁷ The Sisters are evidently the Sisters of the Visitation established in Philadelphia, 1849 to 1852. Mother Angela Harrison was superior of the Community at Eleventh and Spruce streets, and later at Broad and Poplar, the present site of the Metropolitan Opera House.—See Kenrick's *Diary*, p. 259.

⁸ This refers evidently to the fact that Bishop Timon's name had been sent to Rome, after Archbishop Eccleston's death, as a candidate for promotion to the metropolitan see of Baltimore.

I hope in about three weeks to return to the city of brotherly love, and to meet my kind friends. Pray that no ill may befall me in the mean time, and believe me ever with great respect

Your sincere friend

FRANCIS PATRICK KENRICK

Bp. Ph'a.

MRS. MARY FRANCIS H. ALLEN

Chambersburg, 20 August, 1851

VI

BALTIMORE, 13 OCTOBER, 1851

My dear Friend—

My abrupt departure⁹ must have surprised you all, and caused many bitter complaints on the part of Mary, and others: yet it was resolved on with scarcely any premeditation. The tenor of the documents convinced me that my relations with the diocese of Philadelphia were terminated, and I could not bear to remain stripped of authority in the midst of my former diocesans. The pain of bidding farewell, with some unmanly tears, also had some share in inspiring my sudden resolution. I regret that I could not see you for a moment to express my great attachment and the deep interest I feel in the happiness of all your sweet children. Tell Mrs. Allen I shall always pray for her, and expect a remembrance in her prayers.

I am now entering on a new stage, with much to cheer and flatter me; but I am little affected by the external advantages, and I am not insensible to the higher responsibility which I have contracted. The many religious communities which flourish in this diocese relieve me of a great portion of my duties, and afford me efficient support

⁹ See *Diary*, p. 267, for entry on leaving Philadelphia for Baltimore, October 9, 1851.

in whatever concerns the support of religion. I have had the happiness of being cordially welcomed by a numerous society of young men, who devote themselves to the furtherance of Catholic education, and to the protection of the poor. It will always afford me pleasure to hear from you—Please remember me affectionately to your amiable family, and believe me most sincerely

Your attached friend

FRANCIS PATRICK KENRICK

Archbp. el(ect) Balt.

GEORGE ALLEN, ESQ.

Professor U. P.

VII

[TO GEORGE BERNARD ALLEN]

BALTIMORE, OCT. 16, 1851

Dear friend

As you ask advice as to a Director for yourself and children, I would suggest very Revd. E. Sourin or Revd. R. O'Connor. The latter, I think, will suit Mary and the children very well. I believe him to be a very worthy priest. I do not mean to limit your choice, or to influence it. Do not await my visit, lest by any chance it should be deferred.

I left with Mr. Waldron the Letters of De Maistre for you. You may send to him any odd volumes of mine which you may have. I do not mean to take from Philadelphia anything but a few presents, which I shall keep to remember the donors. The Library here is very large and valuable. I can afford to come unprovided, since all that I require is here. The kindness of the people and clergy is great. They all welcome me cordially.

I have just returned from a visit to the College of St. Charles Borromeo, situated near the Carroll manor, about

15 miles from the city. Thirty-six youths are inmates of this institution, almost all natives, and all engaged in preparatory studies for the priesthood. The President and Professors are pious Sulpicians, mostly French. These excellent men have charge of St. Mary's likewise in this city, and train the youth to the holy ministry by word and example.

There is no intrusion in praying to God to send whom He may vouchsafe, and to direct those who are his agents in the important choice, that they may know whom He has chosen. The ways of Providence are mysterious, and the counsels of men often overruled for good. I am deeply anxious for my loved flock [Philadelphia], and pray that they may soon have a faithful pastor. Remember me to Mrs. Allen, and to all the children not forgetting Mary, and believe me ever—Your devoted friend

FRANCIS PATRICK KENRICK

Archbp. el[ect] Balt.

VIII

[TO GEORGE BERNARD ALLEN]

BALTIMORE, NOV. 1, 1851

Very dear friend

As the good Bishop of Buffalo is on his way to the city of brotherly love I take occasion to assure you that I have not neglected to attend to your requests. Several pious communities have prayed for your friend and I have remembered him at the holy Altar. But will God grant our request? We know not. His judgments are unsearchable, and faith is a gift of great price, which he mysteriously dispenses according to the secret counsels of his will.

I feel happy at the fortunate escape from drowning of the brother of Mrs. Allen, and I shall continue to pray in his behalf. I trust that she will be comforted in his regard, as well as in reference to her sister.

There is here at present a Boston lady, I think her name is Ruper, who has been recently baptized, and desires to be confirmed and to make her first Communion, but with some degree of privacy, in order to avoid giving too great pain to her aged father.

On opening Rosmenmuller¹⁰ to pursue my Biblical researches, I found two scraps enclosed from the pen of Dr. Bruté, when professor at Mount St. Mary's addressed to my predecessor,¹¹ then President of St. Mary's College, Baltimore, which I venture to send you as specimens of his (Bruté's) faith. He was truly a just man, living by faith.¹² I am sure you will be edified by their perusal. You may retain them as memorials of the holy Bishop of Vincennes.

The visit of Dr. Timon has comforted me much in my exile. He promises to return, and deliver the Pallium¹³ in case it should arrive soon. Nothing of disappointment, mortification or jealousy is perceivable in the good prelate, but sincere joy at having escaped the burden.

¹⁰ Rosenmüller, Ernest Friedrich, German Orientalist, and Protestant theologian—Professor at Leipsic 1795 to 1835—*Handbuch der Biblischen Altertumskunde*—1823-1831.

¹¹ Archbishop Samuel Eccleston—he was President of St. Mary's, Baltimore, 1829 to 1834.

¹² Galatians III, eleven—Hebrews X, 38.

¹³ In Kenrick's *Diary* is this entry: "November the sixteenth day, 1851, I received the Pallium at the hands of the Bishop of Buffalo. The reference to no '*disappointment*' is evidently to the fact that Timon's name had been sent to Rome as candidate to succeed Archbishop Eccleston. Eccleston died April 22, 1851—Bishop Kenrick, then of Philadelphia, celebrated the funeral Mass. After the Mass the Bishop writes to his brother, Peter Richard in St. Louis: "We held a conference to consult upon the choice of his successor, as we know of no disposition made by (the Archbishop) himself on this point. The choice of all who were present, that is (the Bishop) of Pittsburg and Richmond and myself agreed upon the Bishop of Buffalo (John Timon), whom we hope to see transferred here (to Baltimore).— See *Kenrick's Letters*, p. 316.

Please say to Mrs. Allen that I fulfilled her commission without success.

Remember me affectionately to all, especially Mary. Today being the feast of All Saints, I think with delight on you all.

Believe me ever your devoted friend

FRANCIS PATRICK KENRICK

Archbp. el. Balt.

GEORGE ALLEN, ESQ.

Professor University Pennsylvania

IX

[TO MRS. ALLEN]

My dear Mrs. Allen

How could you think that I was displeased with your letter? I suppose my reply must have been dry and cold, but that was not owing to any thing you had written. I continue to entertain the highest regard for all your kind family, and pray that God may bless you in every way. Remember me affectionately to Professor Allen.

I attended to your commission, but without success, the Superior at Georgetown being unwilling to make the change.

Believe me ever most respectfully and devotedly

Your friend in X

FRANCIS PATRICK KENRICK

Archbp. Balt.

MRS. MARY F. ALLEN

Baltimore, 3 Dec., 1851

X

[TO GEORGE BERNARD ALLEN]

BALTIMORE, 16 MARCH, 1852

My dear friend

I feel great pleasure in giving the introduction to your

brother, and hope he may see the excellent bishop, and become intimate with him. Although he derives his title from Monterey, he passes much of his time in S. Francisco. I do not know any of the clergy there, Father Anderson, a Jersey convert, being dead.

I was confident that Father Neumann would prove most acceptable to you, and I have no doubt that he will be universally loved. He has considerable acquirement in chemistry and natural philosophy, as well as Theology. But his great study is Christ crucified. I deposited my cross and ring at the side of a skull on his table as soon as I got certain information of his appointment. The Bulls have not yet reached us. I shall give him special charge of you and yours.

Believe me ever

Your devoted friend

FRANCIS PATRICK KENRICK—*A. B.*

PRO. GEO. ALLEN

(Continued on same folded sheet to Mrs. Allen)

Mrs. Allen

Dear friend

I told you that you would have for bishop one of whom you had never heard or thought. You will all love him as your spiritual father, he is so full of kindness and so holy. Mary, however, must not show her fondness. I am in daily expectation of the Bulls. But I cannot say whether I can accompany him to Philadelphia. The duties of Holy Week and the preparations for the Council¹⁴ may deprive me of that pleasure. I shall commend you all to his kind care, and he will be a guide to you in the ways of holiness.

¹⁴ The Council of Baltimore, First Plenary, held May 9 to 20, 1852.

Please give my love to my pet (Mary?), also to Elizabeth, Julia Heman and George—

Your devoted friend in X

FRANCIS PATRICK KENRICK—*A. B.*

Baltimore, 16 March, 1852

XI

[TO GEORGE BERNARD ALLEN]

BALTIMORE, APRIL 6, 1852

Dear friend

The Lectures of Dr. Wiseman on the Eucharist are now in press in Philad'a., Johnson printing them for Murphy. As they contain Greek and Hebrew, Syriac and Arabic quotations, a proof reader acquainted with these languages is necessary. If you know any one who would undertake this task, please drop a line to Murphy & Co., Baltimore, N° 170 Market St. The new Bishop¹⁵ is a linguist, but whether the Oriental tongues are among his acquirements I have not ascertained. I hope you will approach him with the same confidence and attachment which you showed to his predecessor— Remember me to Mrs. Allen, Elizabeth, Julia, Heman and George, and especially to my Pet (Mary?)—and believe me ever your devoted friend

FRANCIS PATRICK KENRICK—*A. B.*

PROFESSOR GEO. ALLEN

University Pennsylvania

XII

[TO GEORGE BERNARD ALLEN]

EASTER SUNDAY, 1852

Dear friend

Your letter was like a thunderclap. Sweet little Mary

¹⁵ Neumann.

has fled away from this sinful world to the blessed society of Angels and Saints. The shock is still great to your feelings and to those of your good consort: but your faith will give you fortitude and resignation. I feel as if I shared your bereavement. She loved me in her simplicity as no child ever before loved me. The words of instruction which I uttered were received by her with a clearness of understanding and tenderness of piety altogether extraordinary. God has crowned His mercies with this most precious favor of an early death in purity and entire innocence. Shall we repine? You must not manifest your feelings too freely, lest Mrs. Allen sink altogether under the pressure of the visitation. Prayer is our refuge in affliction. God will enable us to bear the stroke which He deals to our weakness.

I pray Him to comfort you, and to preserve your dear children in his grace.

Your devoted friend

FRANCIS PATRICK KENRICK

A. B.

GEO. ALLEN, ESQ.

XIII

[TO MRS. ALLEN]

BALTIMORE, EASTER SUNDAY, 1852

Dear Mrs. Allen

I offer you my deepest sympathy in your most unexpected bereavement. The loss is wholly yours. She (little Mary) doubtless has been snatched away in mercy, in all her innocence to join the choir of Angels. Just as the Church celebrates by anticipation the resurrection of Our Lord, she was called to join in his triumph. It is too much to say: Rejoice also: but, at least bow down with submission to the will of our Heavenly Father.

Never did I witness so much intelligence, faith and simple

piety in a child so young. Doubtless she has been taken away lest wickedness should alter her understanding, or deceit beguile her soul.¹⁶ Try, dear friend, to adore the will of God, and do not let this heavy stroke utterly prostrate you. The news is deeply afflicting to me. I receive it just as I am about to celebrate Pontifical Mass on this great festival. God comfort and strengthen you— Remember me to Elizabeth, Julia, Heman and George.

Ever your devoted friend in X

FRANCIS PATRICK KENRICK

A. B.

MRS. ALLEN

On the back of this letter—the last page of a small four-page folder—is noted in a lady's hand—

11th. April—the day after Mary's death

XIV

[TO MRS. ALLEN]

Dear Mrs. Allen

How I wish I could be present to comfort you in your affliction! But my duties here do not allow me to absent myself just now. God is with you, supporting you by his power. Say often: "Thy will be done"; and ask Him to preserve all your sweet children in His grace and love.

Truly we know not the day or the hour: and all our solicitude should be to be ready at His call. Be of good heart, and bless your Heavenly Father so merciful in His dispensations, however apparently severe.

In the Heart of Our Lord

Your devoted friend

FRANCIS PATRICK KENRICK

A. B.

Baltimore, 16 April, 1852

¹⁶ Raptus est ne malitia mutaret intellectum eius, aut ne hinc deciperet animam illius—Sapientiae, IV—21.

XV

[TO GEORGE BERNARD ALLEN]

Dear friend

I return the beads with a new blessing, and earnestly pray that Mrs. Allen and yourself may be supported under your severe trial. My answer to your former letter would have reached you on Monday morning, but for the mistake of the servant, who brought it back from the Post Office on Sunday afternoon because he could not pay the postage. However, God has given you strength. May He continue His blessing and grace until you rejoin your happy child. Your hearts will of course be drawn more closely to Him, since, in smiting you, He has given you a new proof of His tender love, rescuing your dearest child from the perils of a wicked world. When I reflect on her lively faith and devotion, I bless His holy name for having given her so clear an insight into heavenly things. Her career was short, and her end happy. May we all be found equally prepared. "The Lord hath given, and the Lord hath taken away. May the name of the Lord be blessed."

Courage, dear friend, and adore His holy will

Believe me ever your devoted friend

FRANCIS PATRICK KENRICK

A. B.

GEO. ALLEN, ESQ.

XVI

[TO MRS. ALLEN]

BALTIMORE, 10 MAY, 1852

Dear friend

I have just returned from the holy Altar, where I remembered your sweet child (Mary) and all your family. I have every confidence that she rests in peace. May we

all be prepared to enter into rest when we shall be summoned hence. It is sweet to communicate with the departed in prayer and, whilst imploring rest for them, indulge the hope that they may be pleading with God for us. Be consoled, dear friend, with this pleasing reflection, and bow again to the ever blessed will of God.

Remember me affectionately to Professor Allen and all your good children. I write in haste, having to attend to the duties of this great National Council,¹⁷ which comprises prelates from ocean to ocean, literally from the "extremities" of the earth. A Chilian priest is here by invitation, as divine to one of the prelates. He is an excellent man, and has sojourned several months in this country. We also have a Mexican priest who accompanies the Vicar Apostolic of Santa Fé. Among the bishops are two Canadians, one Spaniard, a Swiss, two Belgians, besides French, American and Irish. Pray that our deliberations may be divinely directed, so as to consolidate this great hierarchy which already embraces the whole Union.

Ever your devoted friend in X

FRANCIS PATRICK KENRICK

Archbp. Balt.

MRS. ALLEN

Noted at upper margin of last page is written: May 10th. Mary's birthday.

XVII

[TO GEORGE BERNARD ALLEN]

BALTIMORE, 6 JULY, 1852

Dear friend

I seize the very earliest opportunity, after my return, to

¹⁷ The First Plenary Council of Baltimore, May, 1852.

express to you my feelings in reference to the providential escape of Heman, which I learned only on Sunday last at St. Inigo's, where your letter awaited me. I unite with you in thanksgiving to God for so wonderful a deliverance. It is like a new life that has been granted Heman through the intercession, we may believe, of his patron Saint, that he may study to imitate him more closely. To fall from virtue would be infinitely worse than to perish by accident.

I deeply sympathize with Mrs. Allen in her trials, the life of her eldest son being thus exposed so soon after the loss of sweet Mary: but she and you, no doubt, view all events in the light of Faith, and adore the Justice which strikes and the Mercy which spares. Consolations will be imparted in due time proportioned to the severity of your afflictions, and the resignation with which you have accepted them. I pray that you may be strengthened to bow in all things to the will of our Heavenly Father.

For the last five weeks I have been engaged in the visitation of the diocese. Last Sunday I was near the spot of the first settlement of the Catholic Pilgrims.¹⁸ I found much sincere piety in all the congregations, and I was particularly edified by the religious privileges which the servants enjoy.¹⁹ Above 2000 persons were confirmed during my visitation. Mr. Webster, some time ago, on occasion of an excursion, spent part of a day at St. Inigo's very pleasantly.

Give Heman my congratulations, and tell him that he must take Saint Aloysius for his model. Remember me affectionately to Mrs. Allen, Elizabeth and Julia. I was on the point of writing to Miss Julia on the feast of St. Juliana, but my visitation duties scarcely left me time.

¹⁸ St. Mary's—March 27, 1634.

¹⁹ *Servants*—probably refers to conditions of the blacks, as slaves, or at least includes their status.

We must all continue to bless God for his merciful interposition, and pray Him to preserve us all from sin.

Believe me ever

Your devoted friend

FRANCIS PATRICK KENRICK

A. B.

GEORGE ALLEN, ESQ.

Professor University Pennsylvania

XVIII

[TO MRS. ALLEN]

BALTIMORE, JULY 8, 1852

Dear friend

I shall most cheerfully join in the Novena, and pray that your pious desires may be gratified. The case of the lady, who is on the threshold of the Church, is deeply interesting. I hope God will strengthen her to persevere. I have no doubt that your sweet child (Mary) is in the repose of the Saints. Let us all strive to prepare for that happy state by entire resignation to the Divine Will, and cast ourselves without solicitude on God. Many trials await us, but, by clinging fast to God, we shall be ready to meet them all. Our prayer must be: "Suffer me not to be separated from Thee. Cast me not away from thy face, and take not thy Holy Spirit from me."

I am not surprised that Mr. Allen did not write, since he must have wondered at my long silence. But his letter was sent after me on my Visitation, and waited for me at St. Inigo's. I replied on Tuesday immediately on my return to the city. I presume he has received my answer.

I must ever feel a lively interest in the welfare of a family so excellent, and so dear to me, from the spiritual relation in which you all stand to me.²⁰

²⁰ The "spiritual relation" is explained by a letter written October

George will no doubt profit by the admonition given him by the friend whose words you copy. How he must feel the loss of his sweet Sister [Mary]. Remember me affectionately to him and to all the children, as well as to Professor Allen, and believe me ever

Your devoted friend in X

FRANCIS PATRICK KENRICK

A. B.

MRS. MARY ALLEN

P. S. St. Elizabeth of Portugal, so celebrated as a peacemaker, will not suffer me to terminate without a special remembrance for your dear daughter bearing her name.

XIX

[TO MRS. ALLEN]

BALTIMORE, 15 JULY, 1852

Dear Mrs. Allen

The arrival of the Misses Doherty has taken me quite by surprise. I hope that they and their brother will be successful in business, though all such changes are attended with great risk.

I regret that I cannot accede to your request regarding Mr. Fulton. The Jesuits do not like any interference with their discipline.

You have no cause to be solicitous about your sweet child (Mary). You treasure her [memory] affectionately as a fond mother. Remember me to Professor Allen and to all the children, and believe me ever

Your devoted friend

FRANCIS PATRICK KENRICK

A. B.

MRS. MARY F. ALLEN

19, 1847—"Last week I received George Allen and his wife and five children into the fold of Mother Church. He came to the Faith following the example and encouraged by the counsel of William H. Hoyt."—*Kenrick's Letters*, pp. 265-266.

XX

[TO MRS. ALLEN]

BALTIMORE, SEPT. 17, 1852

Dear Mrs. Allen

Your letters are always welcome, but I do not like your apologies for writing, as if you doubted that they afford me gratification. I regret that the Sisters²¹ have broken up their establishment in your city, whilst they are multiplying them in this diocese, where they are less needed. Mount de Sales, which has been lately opened at a distance of six miles from the city, is a vast building, 180 feet front, and four stories high, and surrounded by sixty acres of land. Already they have about thirty boarders, with promise of several more. However the difficulties of their position in Philadelphia were great, and it may be well for us to suffer the humiliation of the failure.

I shall, of course, remember you and yours on the fourth (of October),²² including always the sweet little Mary, who does not appear to me to be dead but invisibly present and praying for those whom she loved when among us. We must thank God for having rescued her from a deceitful world, and given her a place among His Angels.

It will gratify you to learn that there is ground for hope that a dignitary²³ will soon pass to our ranks, perhaps, on the other side of the Atlantic. I do not mean W. We must pray that grace may strengthen a weak man, who has already faltered more than once in his good purpose. It would not become us to regard as certain what depends on a wavering will. I will only throw out the hint that you

²¹ This refers evidently to the Sisters of the Visitation, their leaving Philadelphia after trials and experiences of poverty for about three years. See Kenrick's *Diary*, p. 259, cf. *Letters*, p. 248.

²² Probably the date of reception of the Allen family into the Church.

²³ Probably Levi Silliman Ives.—See Letters XXII and XXV below.

may be moved to pray. I have nothing to do with the matter, but have received intimation from one well informed.

I do not mean to visit Philadelphia until the Cathedral is completed. It is so painful to see it in its unfinished state; but I shall always be delighted to see my friends, and shall cherish for them at all times sincere attachment. I am rejoiced that George and Heman give you so much consolation, as well as Elizabeth and Julia, and I pray God that they may grow in His fear and love. What a delightful thing it is to see a family governed by His law, and united in Christian affection. Remember me to them all, and believe me ever your devoted friend in X

FRANCIS PATRICK KENRICK

A. B.

MRS. MARY F. ALLEN

XXI

[TO MRS. ALLEN]

BALTIMORE, 5 OCTOBER, 1852

Dear Mrs. Allen

My first thought on the feast of St. Francis was you and your dear family, for whom I offered up the Holy Sacrifice, as the beautiful engraving of the Saint, which is on my mantel piece, reminded me of the veneration which you cherish for him.

I am much edified by the extract from Mrs. Smalley's letter, and pray that God may comfort and strengthen her. It is in affliction that faith is tried.

I am pleased to learn that the debt of St. Alban's is soon to be discharged by the generous gift of the French Society.

It is not likely that a Bishop will be appointed for Burlington till next month, or the following: but I think they will have one about that time. This is Vacation at Rome. Next month they enter on business anew.

The Sisters of the Visitation at Washington received a donation of ten thousand dollars last week from Very Revd. William Matthews²⁴ to pay off half the purchase money of their house. This, of course, has filled them with joy and gratitude.

I shall expect to hear from Professor Allen according to promise. Give him my affectionate regard, and love to all your good children.

Ever your devoted friend

FRANCIS PATRICK KENRICK

A. B.

MRS. MARY F. ALLEN

XXII

[TO MRS. ALLEN]

BALTIMORE, ALL SOULS (Nov. 2), 1852

Dear Friend

The loss of my note to Professor Allen is of no account, as it contained nothing beyond the renewed expression of my attachment, and, perhaps, a secret, of which I had given you a hint. The anniversary of your first Communion brings with it many pleasing recollections, always accompanied with the reflection that Mary has winged her flight before you to happy regions— What a delightful thought, we commune [in prayer and meditation] with the spirits of the just made perfect, and are [ourselves] hastening to the holy mount. We, who are still exposed to the temptations of life, should envy those who have been called to bliss. Sweet Mary is, I trust, praying for us all.

An interesting young man, who had just completed his studies for the German Reformed ministry under Dr. Nevin,

²⁴ William Matthews, Rector of St. Patrick's, Washington, first American-born priest ordained March 29, 1800, died April 30, 1854.

called on me a few days ago in an anxious state of mind. He is fully convinced of our Faith, but dreads the pain and perhaps loss which his change may occasion to his parents. Two others of the same school are stated to have made their appearance in New York in similar dispositions. Dr. Nevin himself is in much trouble of mind. One,²⁵ whom I can not name, has already made his profession secretly in New York, and gone to Europe to complete it by solemn act at Rome. Tell no one but Professor Allen, and pray that strength may be given him to persevere. For this gift we should all daily pray. Remember me affectionately to all your dear children, also especially to Professor Allen.

Your devoted friend

FRANCIS PATRICK KENRICK

A. B.

MRS. MARY FRANCIS ALLEN

XXIII

[TO MRS. ALLEN]

FEAST OF ST. ELIZABETH

Dear friend

With all my heart I pray that you may have the object of your prayer. We must not cease to ask, if we do not immediately receive, for we can not assign times to God for the exercise of His mercy.

Your good daughter Elizabeth was present to my mind during the Holy Sacrifice this morning: nor do I forget Julia. There is reason to hope that we shall recognize our relatives in heaven, although the natural tie will not bind us as closely as divine Love. Saint Cyprian exhorted the faithful to martyrdom on account of the number of dear

²⁵ This "one" appears to be Levi Silliman Ives formerly Episcopalian "Bishop" of North Carolina, 1831.—See below Letter XXV.

relatives and friends that are ready to welcome us triumphant over our enemies.

Give yourself no solicitude, but put in God all your hope and go forward cheerfully in His service.

Remember me affectionately to Professor Allen and all your sweet children. Do not let George hurt himself by too much study. Heman can bear more application.

Ever in X Your devoted friend

FRANCIS PATRICK KENRICK

A. B.

MRS. MARY F. ALLEN

XXIV

[TO GEORGE BERNARD ALLEN]

BALTIMORE, 3 DECEMBER, 1852

Dear friend

I am glad to find that you and your amiable lady [Mrs. Allen] and myself came into the world in this month.²⁶ I shall not fail to remember you both at the Holy Altar on your respective birth-days. But you are very often present to my mind in that solemn place, and I pray for you and your dear children in the name of Him through whom we are promised everything.

Mrs. A. seems afraid to put me to the trouble of writing, and plainly says she "don't want me to answer". To me it is always a pleasure to commune with those in whose happiness I feel so deep an interest.

As I am engaged in revising [English translations of] the Gospels I am reminded of your promise to point out the mistakes which you may discover. Many have caught my own eye, such as verb auxiliary for substantive, and the confusion of old and new forms ye, you, etc. Without

²⁶ Francis Patrick Kenrick was born in Dublin, December 3, 1796.

wishing you to make it a labor, I will feel sincerely obliged if you will point out whatever you may have noted down. The edition is nearly exhausted, and it may be that some time next year I will give the whole New Testament in one volume, not retrenching much of what is now spread over the two volumes.

The German translation of the Primacy by Father Nicholas Steinbacher, S.J. is about to be put to press. I shall send you a copy. It has been undertaken from kind feeling and zeal; and though I could not anticipate any great circulation of such a work, I could not reject the offer of a dear friend and faithful missionary.

I am pleased to hear of Miss Starr,²⁷ to whom I beg to be remembered. I feel deeply interested in the happiness of all your relatives, and I pray that it may be given them all to take refuge in the Ark.

Remember me affectionately to Mrs. Allen and to all the children. I must write to Miss Elizabeth.

Ever your devoted friend

FRANCIS PATRICK KENRICK

A. B.

P. S.—I learn that Gov.(ernor) Floyd of Virginia, as well as his brother, Judge Floyd, and his mother have become Catholics.

XXV

[TO GEORGE BERNARD ALLEN]

BALTIMORE, 13 DEC., 1852

Dear friend

The letters bearing the name Ganganelli are generally ascribed to the Marquis Carraccioli, the author of his life. Their authenticity is scarcely contended for.

²⁷ Probably Miss Eliza Allen Starr, a convert under Kenrick's direction, and a descendant of the Vermont Allens, it is said.

I am greatly obliged by your kindness, and to save you trouble I mean to send you a corrected copy,²⁸ which you can revise at your own convenience. It may be a long time before I put it to press. In the use of shall and will in the Gospel I have followed Lingard, who expresses the future prophetic by "will".

No news from Rome. The abjuration, I am assured, was secretly made in New York, and a written permission given for its publication, in case the public profession [in Rome] were delayed beyond a certain time. This was probably designed by himself, or by Dr. Forbes, to strengthen him against temptation. Mrs. I. is said to be greatly averse to the change. I pity her and him. It is hard to alter one position so completely: but happy are they who leave all to follow Christ. I do not know the actual state of Dr. Nevin,²⁹ but one who studied under him for the Protestant ministry lately called on me and stated that the Doctor was in a somewhat disturbed state [of mind]. The individual in question appeared to be convinced of the Catholic religion, but was anxious about his parents, who he feared would suffer some loss, as well as pain, were he to pass at once to our Communion. Probably I stated this fact in a former letter.³⁰

Ever your devoted friend

FRANCIS PATRICK KENRICK

A. B.

PROFESSOR G. ALLEN

²⁸ Probably a marked copy of the Gospel narratives corrected, i. e. changes for the new edition marked.

²⁹ John Williamson Nevin, for many years President of Franklin and Marshall college, regarded as the "founder" of Mercersburg Theology, died in Lancaster, Pa., June 6, 1886. Not in visible communion with the Church, though he was instrumental evidently in turning the minds of many students to the claims of Catholic Unity, and finally to the One fold.

³⁰ See Letter XXII above.

XXVI

[TO MRS. ALLEN]

Dear Mrs. Allen

You ought not to suffer anxiety to disturb you regarding Faith, whilst you submit your whole mind, receiving with childlike simplicity the teaching of God's Church. We are not expected to have a vivid and sensible impression of truths so elevated and mysterious. We adore them on divine authority, and thus give to God the homage of our understanding. You should often call to mind the words of peace which Our Lord spoke to His Apostles a little before His ascension:—"Let not your heart be troubled, nor let it be afraid."³¹ In moments of involuntary dejection we may reason with ourselves like the Psalmist:—"Why art thou sad, my soul, and why dost thou afflict me? Hope in God, for I shall still give Him praise."³² You see I write you a little sermon.

I hope George will be successful. I fear his health may suffer from too great application. Heman has need of less effort. I am glad that Miss Bessie was pleased with our opening correspondence. The feast of St. Lucy, by long association of ideas, reminds me of Miss Julia, who, I hope, is well.

I shall remember at the Holy Altar all whom you have recommended to my prayers, and especially yourself and your amiable family.

In the Heart of Our Lord

I remain ever your devoted friend

FRANCIS PATRICK KENRICK

A. B.

MRS. MARY F. ALLEN

Baltimore, 13 Dec., 1852

³¹ John XIV, 1 and 27.

³² Ps. XLI, 6.

XXVII

[TO MRS. ALLEN]

BALTIMORE, 15 JAN., 1853

Dear Mrs. Allen

I have read the letters which you enclose with great edification. Yours has consoled me by the spirit of resignation and sacrifice which it manifests. Why should we wish it otherwise than Our Heavenly Father ordains? If it were allowed us to escape at once from the dangers of life, and pass to happiness, our privilege would be great. Sweet Mary has been taken to the bosom of her whose name she bore, to unite with her in adoring Our Lord.

We have lately been consoled here by the conversion of a merchant (Roysten), who, a few years ago, on his wife's becoming a Catholic, separated from her, took his children from under her charge and sent them to the far West. In sickness, which overtook him, she proffered her attendance on him, and her patience finally prevailed. After much reflection he came to the Church. Few can resist the influence of good example, which "suffereth all things".³³

The joyous festivals which we have been engaged in celebrating must have filled your heart with consolation. When it [consolation] is given we must be thankful; and submissive when it is withheld, clinging at all times to God with all our heart, and casting all solicitude on Him, since He cares for us. I pray that He may continue to bless you and strengthen you to bear whatever trials await you in life. The cross is our portion here: the crown is in reserve for those who persevere to the end. Please remember me to George, Heman and Julia. I owe Bessie a reply.

Ever your devoted friend

FRANCIS PATRICK KENRICK

A. B.

MRS. M. F. ALLEN

³³ I Cor. XIII, 7.

XXVIII

[TO GEORGE BERNARD ALLEN]

BALTIMORE, 15 JAN., 1853

Dear friend

I do not at all blame you in the affair of Dr. Ives, since his visit to Cardinal Wiseman put an end to the secrecy which he desired should be observed.

I am sorry that Dr. Nevin delays, for some Father says "Timeo, Jesum transeuntem". Mr. Coblentz, of Middletown, who studied under him at Mercersburg, was received into the Church some months ago at Frederick, and spent his Christmas there to enjoy the consolations of this festival. Several others of his pupils are favorably disposed.

Chacon (Ciaconius), who wrote the Lives of the Popes at the close of the sixteenth century (he died in 1601), was a Spanish Dominican. He relates that Alexander VI was found by Charles the eighth at prayer in his garden, which led the king to think that his character had been misrepresented; but this circumstance does not counterbalance the sad evidences of his immortality. The author does not seriously vindicate his character, but complains that his virtues have passed unnoticed, and that the charges brought against him, which may be untrue, have been used to the disparagement of his sacred office. Some special charges are refuted by him. The statements of this author are candid; but leave an impression that the unhappy pontiff abused great natural talents. His personal appearance was majestic, his persuasiveness great: he possessed great talents for the management of affairs, and spared no labor when necessary. He was extremely temperate, and gave little time to sleep. He had many qualities of a great ruler, and *some* of those which suit a Pontiff: but I have never found any one to attempt the vindication of his general character. I hope that the charges of poisoning Cardinals

to get their wealth were the mere surmises of the ignorant and malignant. It is hard to believe Cæsar³⁴ guiltless of treachery and cruelty. Freyos, a Spanish critic, states that the crimes of Alexander were exaggerated by the Italians, through national antipathy: but he avows that he does not pretend to exculpate him altogether. Novaes, a Portuguese, whose *lives of the Popes*, as well as those [the work] of Chacon, have been republished at Rome, makes no attempt to vindicate his [Alexander's] morals. All evidence is against them. I think it a hopeless task to remove the infamy which attaches to his name. The Annals published by the Oratorians at Rome in continuation of Baronius, make, as I recollect, very plain statements to his disadvantage.

Ever your faithful friend

FRANCIS PATRICK KENRICK

A. B.

PROFESSOR GEORGE B. ALLEN

XXIX

[TO MRS. ALLEN]

BALTIMORE, FEB. 22, 1853

Dear friend

I share your joy on occasion of the visit of your sister, with whom I desire very much to be acquainted. If I can find a chance to leave home, it is possible that I may drop in to see you all: but I dare not promise. In the mean time I shall join in the Novena, and hope that your prayer may be finally heard. We must wait patiently till God grants our requests in His own good time. Sweet Mary, I trust, with God's angels, prays for us all. Please present my re-

³⁴ Caesar—evidently Caesar Borgia, the infamous son of Alexander VI. The times were bad; but the influence of men makes times what they are.

spects to your good sister, and assure her of the great interest I take in her spiritual progress.

Your devoted friend in X

FRANCIS PATRICK KENRICK

A. B.

MRS. MARY FRANCIS H. ALLEN

XXX

[TO GEORGE BERNARD ALLEN]

BALTIMORE, 22 FEB., 1853

Dear friend

I meant to lessen your labor by sending you a copy of my books on the New Testament, in which I had made numerous corrections. They are now in the hands of a learned French theologian of our Seminary, Revd. P. Fredet, who will candidly point out whatever is too bold or rash in doctrinal views. When his work is done, I calculated on sending them to you. However, I shall be pleased to receive the copy you have already corrected, of which I will gladly avail myself. Bishop O'Connor³⁵ suggests that I had better publish the Psalms, which I had long since prepared;³⁶ and I mean to add the Proverbs, Ecclesiastes, Canticle of Canticles, Wisdom and Ecclesiasticus, so as to make a decent volume. It will take time to have it ready. This will delay the second edition of the New Testament.

You see I am bold in my literary undertakings. Much time is on my hands here, and as visitors are few, especially in the evening, I have recourse to study to fill up the vacant hours. I am tolerably well supplied with Biblical works, although not all of them unexceptionable—Gesenius, Jahn,

³⁵ Michael O'Connor of Pittsburg.

³⁶ Notes will be found on the various revisions and corrections of portions of the Bible in the *Kenrick Letters*. The work on the Bible apparently began with the Psalms in Philadelphia, 1846.

the Rosenmullers and Eichorn are among them. I avail myself of them for the literal meaning, and strive to keep the Church landmark in view.

Ever your devoted friend

FRANCIS PATRICK KENRICK

A. B.

GEO. B. ALLEN, ESQ. PROP.

P. S. With some hesitation I venture to observe that Finotti was dismissed from the Society. I had rather your sister had another Director, Father McElroy or Father Blox, among the Jesuits, or Revd. G. F. Haskins, I believe to be excellent. If she is not likely to remain in Boston, it may not be worth while to make any change.

XXXI

[TO MRS. ALLEN]

BALTIMORE, 15 MARCH, 1853

Dear friend

I sympathize very much with your good friend, Mrs. Smalley on the loss of her dear daughter, although there is much reason to rejoice when the young sleep in Faith and hope. The anniversary of your own loss is near; but which of us would wish the sweet Mary to be still exposed to the trials and dangers of a life so uncertain!

When Mr. Allen writes again to Mr. Hoyt, please give him my most respectful compliments.

I had really intended to pay you a short visit, in order to become acquainted with your sister; but some appointments for Confirmation and other difficulties interfered. I am quite flattered that she should wish to be regarded as one of my spiritual childrn, and I pray that she may advance daily in the love of Our Lord. Please give her my respects. Remember me also to Professor Allen, and to all

your good children, and believe me ever your devoted friend in X

FRANCIS PATRICK KENRICK
A. B.

MRS. MARY F. ALLEN

XXXII

[TO MRS. ALLEN]

BALTIMORE, 31 MARCH, 1853

Dear friend

I have read with much edification Mrs. Smalley's narrative of the last illness of her devoted daughter. The hope inspired by such a death strips death of all its terrors. Your own sweet child (Mary) was vividly present to my mind on the anniversary of her happy demise. I did not neglect your request on behalf of the lamented Mrs. Hazard. I am pleased to hear that there is hope for Miss Starrs. When you have occasion to write to her, please give her my respects.

Mr. Brownson delighted us with his lecture on Charity and Philanthropy. It was acceptable to all.

Please remember me affectionately to Professor Allen and all your good children. My best respects to your good sister.

Ever your devoted friend

FRANCIS PATRICK KENRICK
A. B.

MRS. ALLEN

XXXIII

[TO MRS. ALLEN]

BALTIMORE, 5 APRIL, 1853

Dear Mrs. Allen

I am truly grieved at the unexpected death of your good

brother. I trust that he was sufficiently aware of the approach of death to raise his heart to God, and seek and obtain His mercy. I sympathize most sincerely with your sister, and pray that God may support her under this severe trial. Say to Miss Elizabeth that I shall comply with her request.

Remember me to Professor Allen and believe me your constant friend

FRANCIS PATRICK KENRICK

P. S. It will gratify you to learn that Mr. Baker⁸⁷ of this city has just announced to the Episcopal congregation, of which he was in charge, his determination to submit to the Catholic Church. He refused to officiate last Sunday. He is young, but highly respected — Mr. Oliver A. Shaw, formerly in charge of All Saints church, Phila., was received by the Bishop of Mobile on the 5th. ult. His son, a graduate of Spring Hill College was received into the Church a few weeks before on his death bed.

XXXIV

[TO GEORGE BERNARD ALLEN]

BALTIMORE, APRIL 6, 1853

Dear friend

Your favor of the fourth greatly strengthens the hopes I had conceived for your departed brother. The boundless mercy of God warrants great hope, where so many remarkable coincidences lead us to think that the departed had good principles and dispositions. Let us continue to hope and pray, and prepare ourselves and others for the sudden visitations of Providence. Again I offer you and Mrs. Allen and Miss Lydia my deepest sympathy.

⁸⁷ Francis A. Baker, later one of the five original members of the Congregation of St. Paul under the leadership of Thomas Isaac Hecker.

Good Mr. Baker's conversion has electrified the city. He is a young man of about thirty, a native of Baltimore, and a graduate, I believe, of Trenton. He enjoyed a very high reputation, and had nearly completed a beautiful church in the western part of the city. As yet he has not been formally received (into the Church), but he has renounced his ministry and presented himself to me in an attitude of submission. He is preparing to make his profession of faith. Pray for him.

Ever your faithful friend

FRANCIS PATRICK KENRICK

A. B.

PROFESSOR ALLEN

XXXV

[TO MRS. ALLEN]

BALTIMORE, 5 JUNE, 1853

Dear Mrs. Allen

We left our sweet retreat at St. Mary's Seminary on Saturday, after five days of close application to the interests of our souls. Father Hewit,³⁸ in his first address, observed that but a few years ago he lingered about the chapel and the adjoining grounds, a Protestant student, with some vague curiosity, but with no expectation that he should ever stand there to address the assembled clergy of the diocese. The conferences and the meditations, made by him and Father Walworth,³⁹ were of the most practical and moving kind, and made a deep impression on all the clergy. Today was held a diocesan synod, in which all passed admirably.

³⁸ Nathaniel Augustine Hewit—later, with Father Hecker one of the original members of the Paulists.

³⁹ Clarence Walworth, one of the five original members of the Paulist Community. Father Walworth is author of the hymn—"HOLY GOD" (1858?). He died in Albany, N. Y., Sept. 19, 1900.

Mr. Baker is to enter into the Noviceship of the Redemptorist Fathers. He is an admirable man with fine talents, attractive manners and appearance, and unaffected devotion. Among several who have followed his example was an old lady above eighty years of age, whom I have since confirmed. I am happy to hear that Miss Starrs gives grounds of hope. Remember me to her when you write. Affectionate remembrance to Prof. Allen and your good children, whom I recall to mind with great affection. Of course I never forget your sweet Mary. You must also present my respects to your sister Lydia.

Your devoted friend

FRANCIS PATRICK KENRICK

A. B.

P. S. You must take care not to relapse. This is a dangerous season. I pray that God may preserve you long to your dear family.

XXXVI

[TO GEORGE BERNARD ALLEN]

BALTIMORE, 21 JUNE, 1853

Dear friend

It is the fault of Dunigan, or, more probably some mistake, that you have not received the German translation of the Primacy. However, I will remedy the matter by the first opportunity. In regard to John Breckenridge, Bishop Spalding states that a Protestant lady, who was on a visit to Judge Todd's family, residing near Lexington, stated that she was with him in his last illness, and that he called Robert to his bedside, and said that he felt pained at having written against the Catholic Church, and warned him [Robert] to desist from speaking against it, as it would afford him no satisfaction in death. She also said that he

[John Breckenridge] desired to see a priest. The family of Judge Todd believe her statement; and the silence of the newspapers, or rather their slight notice of his death, forms a presumption that there was some circumstance connected with it which gave pain to the family. The statement was made some years later in a [Catholic] newspaper of St. Louis, and met with a flat denial on the part of the relatives. Delicacy prevented Judge Todd's coming forward with the name of his informant. This is all that I know of the whole matter. Robert is as fierce as ever, though for some years he has not been prominent; until within a few weeks [now], when he revisited this city.

I am glad the Review—or essay—pleased you. I cannot hope to lie hid, whenever I scribble, especially when I repeat anecdotes. The new edition of the New Testament is likely to be deferred, as I am now engaged on preparing the Psalms.

I am delighted that George surpasses your anticipations, and that Heman goes forward in his course. Good children are the crown of their parents. May God keep all yours in His holy fear.

L——⁴⁰ is here, although I have not seen him. A few days, and he will be ours. Pray for him. Mr. Baker is expected to go into the Noviceship at the end of this week. He has delayed probably through anxiety to see his friend safe within the Fortress.

Ever your faithful friend

FRANCIS PATRICK KENRICK

A. B.

PROF. GEO. B. ALLEN

⁴⁰ L—refers evidently to Dwight Lyman, a convert in 1853, later priest and for many years rector at Govanstown, Md. Father Lyman was born at Mount Pleasant, N. J., 1818, died December 29, 1893. He was the brother of Theodore Dwight, Prot. Episcopal Bishop of North Carolina.

XXXVII

[TO MRS. ALLEN]

FEAST OF ST. ALOYSIUS (JUNE 21), 1853

Dear friend

On my return from the mountains I found your favor—I confirmed, at Frostburg on Sunday, Mr. Frost, from whom the town is called, an old and highly respected citizen. An old lady, apparently very weak, was also confirmed. Several other converts were confirmed there and in other congregations. Lieut. Deshon ⁴¹ is one of the students at Cumberland. He is very fervent. Another Virginian convert is at Annapolis. The Austerity of the Order [Redemptorists] has great attraction for fervent neophytes.

I thought of Julia repeatedly on Sunday, St. Juliana bringing her to my mind. I pray that she may love God like this Saint, and persevere to the end. Of course, I do not forget Elizabeth. St. Aloysius, I believe, claims Heman by a double title; and George combats under a glorious champion, with St. Stanislaus to cheer him on. St. Lydia, Martyr is commemorated on 27th. March.

Another convert is almost secured, but, to the last moment, I fear to be too confident. There were three favorite students of Dr. Whittingham. Hewit and Baker are already ours. L.[yman] is at the threshold. Pray that he may come in with courage and constancy. How hard it is to take a final resolution.

You are happy in having the holy Bishop N.[eumann] for your guide. Don't easily give him up for a stranger. He is full of light and charity. Take good care of your health. Be cheerful, and cast all your solicitude on God, who watches over us with so much goodness. St. Ambrose on his death bed said: "Bonum Dominum habemus".

Ever your devoted friend

FRANCIS PATRICK KENRICK

MRS. MARY F. ALLEN

A. B.

⁴¹ Lieut. Deshon is evidently George Deshon—later Superior General of the Paulists. He was a graduate of West Point, where he was, it is

EXTRACTS FROM THE DIPLOMATIC CORRESPONDENCE
OF CONRAD ALEXANDER GERARD. FIRST MINISTER
PLENIPOTENTIARY TO THE UNITED STATES
JULY, 1778 TO OCTOBER, 1779

MADE DURING THE SUMMER OF 1920 BY
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The following notes were copied from private papers in the Archives of Foreign Affairs, Paris, July, 1920.

Conrad Alexander Gérard;
born 12 December, 1729 at Masevaux, Haute Alsace
d. 15 April, 1790 at Strausburg.
Married Mlle. Grossart de Virly, 1768.

1753—Secretary of Legation under the Baron de Zucknântel, Minister of France at the Court of the Elector Palatin.

1759—Chargé d'Affaires at the same court, January to May.

1761—First Secretary to the Comte du Châtelet, Ambassador to Vienna, whom he preceded there as Chargé d'Affaires, from July 7th to 24th; filled the same function during the journey of the Ambassador to Frankfort for the exhibition of the Roi des Romains and during his sojourn in France from 3rd of March to the 27th of Dec., 1764; sent by the Comte du Châtelet a Byalistok to confer with the Abbé Betanski and the Comte Branicki, Grand-General of Poland (July 18th, 1765);

1766—Left Vienna May 20th to return to court.

In 1768 the king accorded him $\frac{1}{8}$ *de place de fermier général* and gave as dowry to the future wife of Gérard a pension of 4,500 livres from the royal treasure.

1766—Named *Chief Clerk of Foreign Affairs*, with title of Secretary of the Counsel of State, July.

1776—The King on 22 January, assured Gérard, in case of retiring of Chief Clerk, a pension of 12,000 livres, and named him *Commissaire des limites du royaume*—

- 1778—obtained *lettres de noblesse* March, in recompense for his services.
- 1778—Named *Minister plenipotentiary* to the United States of America, 28 March. (Gérard had taken the greatest part in the negotiation of the treaty of alliance and the treaty of commerce; hence his selection for this post.)
- 1780—On his return from America, named *Conseilleur d'État*, and *Préteur royal à Strasbourg*, which post he held to the time of his death, with the duties of *Commissaire des limites*.

The treaties of alliance and commerce between France and the United States, were signed at Versailles, 6th of February, 1778. In April of that year Conrad Alexander Gérard, first Minister Plenipotentiary to the newly recognized states, set out from Toulon on one of the ships belonging to the fleet under the Comte d'Estaing. The greatest secrecy was observed, not only as to the embarking of the Minister, but as to the destination of the fleet. They arrived in Delaware Bay July 10th and dropped anchor off Chester, Pa.

The *Penna. Packet*, principal Philadelphia newspaper of the day, announces the fact in an issue dated July 14th 1778:

“Early last Sunday afternoon, His Excellency, Mr. Gérard, Ambassador from his Most Christian Majesty to the United States, arrived in this city. He was accompanied to an elegant apartment provided for him in Market Street, by a Committee of Congress appointed for the purpose. . . .”

Gérard's own account of his reception is to be found in his first report sent from Philadelphia to his chief, the Minister of Foreign Affairs, the Comte de Vergennes, and dated, Philadelphia, 15 July, 1778. After relating that the Comte d'Estaing had accorded him passage on the frigate, *La Chimère* and that after ninety-one days at sea they set foot upon American soil at Chester, Pa., where he was met

by a delegation of four members of Congress, with John Hancock at their head, he continues: "One of the members spoke in French; his address was filled with expressions of admiration and gratitude for the King. I tried to reply in a way to confirm the impressions which the generosity of His Majesty would naturally produce."

Gérard then mounted into the coach with Hancock. When they arrived in Philadelphia they were greeted by a discharge of artillery, "and troops ranged in different bodies, in the handsomest street of the town." They went direct to the house of General Arnold, governor of the city, "where," he says, "I was asked to remain until a suitable place could be prepared in a city devastated by the enemy and deprived of everything." He was given the rooms formerly occupied by General Howe.

Gérard continues: "Nothing could equal the eagerness shown by nearly every member of Congress and other persons of distinction to see me and to express their feelings upon the procedure of the King. I fear I would seem to exaggerate were I to give the exact words which even the least demonstrative have used and continue to use in their conversation with me. President Laurens, upon whom I called soon after my arrival, has not been the least enthusiastic. . . ."

Several days later he writes:

"I see *familiarly* the principal members of Congress, and the frankness with which they express themselves to me seems to depend equally upon the popular character which is their principle, and the confidence which the conduct of the King has inspired. He is called Protector of the Rights of Man, which is the toast the most used.

"Certain persons are preparing to arrange my reception and introduction to Congress, and seem afraid they may not show me sufficient honor. I tell them that my personal sobriety makes me wish that it be as simple as the dignity of

the King will permit. Such matters are totally new for Congress, and they are very much embarrassed to choose a title and to use the right form in conferring it."

In a subsequent report, dated the 16th of July, Gérard writes to Vergennes:

"I take the liberty to address to you two letters in which M. le Comte d'Estaing announces the choice of a land officer, to follow the military operations of America, and of a priest to be at the legation of the King. This last arrangement is all the more indispensable since one of our American Captains at Philadelphia has told me that in this city there is only a single priest to care for 10 or 1200 Catholics distributed in Pennsylvania and Maryland. Father Bondole is wise and a good-living man. This is the testimony given regarding him by all the officers of the fleet who know him.

". . . I must announce that since M. le Comte d'Estaing absolutely willed that the priest whom he cedes to me should take with him *sa chapelle*, I viséd the discharge which he gave me."

". . . In general, Monsieur, I have not preceived in all the conversation that I have had with the greater number of the members of Congress, the slightest shadow regarding the double principle of attachment to independence and the alliance.

". . . I have already noted that here, as in almost every body of men, there reigns a spirit of party . . . coming from a different degree of ambition in several dominant members.

". . . Spain for sometime has had a secret agent near Congress, Don Juan de Miralez, said to be a merchant from Havana. He seems friendly with several members of Congress, and seeks me out . . . I am on my guard and will be very circumspect until I know the attitude of the United States. I will try very gently to draw him out from his Spanish reserve."

On August 3rd Congress drew up rules of usage regarding the Minister plenipotentiary: "He shall receive military honors such as are paid to general officers of second rank; arrived where Congress is, he shall call upon the President and present his credentials or a copy; two members shall wait upon him and inform when and where he shall have audience of Congress; the style of address shall be 'Gentlemen of the Congress.'" Then followed much discussion in fixing the principles of the official audience. Gérard continues: "The sudden expansion of the dignity of the United States brought thus into being, made them seek instantly to arrive at the place to which they aspired among the Powers. . . . The Southern deputies, having seen the splendor of English court life, thought the proceedings too simple. . . . Congress however decided that on principle, all ostentation, ambitious pride, titles, etc. should be avoided. . . . They voted to be called simply the Congress of the United States of America. Then followed great debate whether the receptions for Ministers should be public. . . . As Minister Plenipotentiary less pomp was necessary than as Ambassador. No personal offence was intended; the discussion arose from the confused notion which they had of the dignity and etiquette of a Sovereign State.

" These details serve to show the division that reigns between the ideas of the North and the South when it relates to what does not appertain directly to the great object of Independence."

Finally, a committee was appointed to arrange with Gérard the order to be observed at his reception. He then put into writing some observations upon the ceremonies to be used. Congress weighed these observations and after making a few changes sent Colonel Lee and Samuel Adams to wait upon him and announce that they were ready to receive him. Gérard says: "At midday of the 7th of

August, Colonel Lee and Samuel Adams called at the door of the Minister plenipotentiary in a coach with six horses. I mounted first, the deputies placed themselves one on the left and the other in front. The Secretary of the Legation and the agent of the Marine of France mounted in the coach of the Minister Plenipotentiary. At the door of the State House the guards presented arms.

"The Minister advanced into the hall of Congress preceded by the members of the Committee. They conducted him to a chair placed facing the President where the Minister seated himself. The two deputies seated themselves two steps behind. The President was seated in a chair upon a platform with a table covered with a green cloth. The members of Congress, to the number of 32, were seated in semi-circle, right and left of the chair of the President. The Minister Plenipotentiary then presented his credentials, through the Secretary of Legation, who opened them and gave them to the Secretary of Congress, who was upon the steps of the platform. Thereupon the Secretary read the papers and read also the translation in English.

"Then Mr. Lee announced the Minister Plenipotentiary to the president and to Congress, who bowed mutually and the Minister Plenipotentiary pronounced his discourse standing. He then seated himself and sent a copy of his discourse to the President by the Secretary.

"The President rose to reply and the whole assembly stood as also the Minister Plenipotentiary during the discourse. When it was finished everybody sat down. The President sent a copy of his discourse to the Minister, by the Secretary of Congress. Having received it, the Minister rose, bowed to the President, who returned the salutation; he then bowed to the Members of Congress who responded to it in like manner.

"The Committee then escorted the Minister back in the same order observed in bringing him to the audience. The

same day the Congress gave a great dinner to the Minister Plenipotentiary at the city tavern. The State of Pennsylvania attended. The Minister Plenipotentiary was seated at the right of the President and the head of the State on the left. The toasts were drunk to the sound of cannon, in honor of the King, Queen, the King of Spain, and to the perpetuity of the Union between France and America, success to their combined arms, etc.

"It seemed to me, Monseigneur, very important to seize the occasion thus offered, and in my discourse I engaged Congress openly and positively to declare itself upon the principal point recommended to me by my instructions, that is to say, upon the positive and permanent existence of all the conditions of the treaty of alliance.

". . . Several distinguished members of Congress have assured me that it would be wise not to present too many objects at once. As yet the whole treaty has not been published. I hope you will approve of my reserve. The reply of Congress seemed to me as energetic as was to be expected. Not a single member of Congress or of Pennsylvania but expressed himself in the most enthusiastic manner upon his unshakable resolution to abide by the treaty. They founded their resolutions upon the motive of the faithfulness they owed to their first engagement, and their gratitude for the incalculable advantage which the protection of the King gave them. The most enlightened feel that they owe the evacuation of Philadelphia to the same cause.

". . . They fear less the influence of England during than after the war—the influence of old connections, habits, manner and language. They hope the war may continue at sea long enough to accustom the Americans to our manners, language, manufactures, etc."

In a subsequent report Gérard enters upon this subject in more detail. He says: "There would be great advantage

for France to send samples of her best articles of merchandise and so let the people tell her manufactures. The Americans see more keenly and quickly than other people the variations that the abundance or scarcity of an article has in its price, and they know how to maintain the equilibrium between their own and imported products. . . . In New England coarse cloth and canvas are made. In Penna. the Germans abandon the trades as soon as they have made money enough to buy a bit of land. . . . Flax is sown, but of poor quality, because seed must be sent from Europe and for several years none has come. There are almost no domestic manufactures in the market. In the South only cloth for negroes is made. . . . The people of wealth in city or country will never be satisfied with home products; it is all to the advantage of France to establish now customs of trade. . . .

"In exchange for our manufactures America should send us her exports; tobacco, indigo, rice, turpentine, tar, salt fish and whale products, masts, wood, etc. Already men of means here tell me that if France takes advantage of her opportunity, before other nations come in, trade between the two nations will remain established."

It did not take long for Gérard to realize the profound disagreement between different members in Congress. "Several of the principal persons of the Congress," Gérard says, "assure me that there is no division, however, relative to the great objects of interest to France and America. . . . Two deputies have brought their sons to see me, so, they said, that they might realize that the sending of an envoy from the King was the decisive event for this country, and best suited to fix their affections and political principles." A little further on he says: "I must render testimony, Monseigneur, to the most keen attention with which Congress watches especially what can contribute to prevent and suppress all discontent between the two

nations. It will do whatever is in its power to establish confidence and good understanding. . . . I have received in particular assurance from the greater part of the deputies of Massachusetts, New York, New Jersey, Pennsylvania and Maryland. . . . In general I ask nothing that Congress does not hasten to accord."

In relation to the condition of Philadelphia on his arrival, Gérard says: "The passage of the British through this city and their occupancy has left little. 600 houses were destroyed, all the fruit trees, etc., furniture carried away. They took 500 young girls, partly with, partly without force. Many Tories went with them." And a little later he writes: "The impunity with which the Tories of New Jersey have exercised every sort of rapine, under the shadow of the English in New York, has so excited the Whigs that they have assembled from all sides, especially in the County of Monmouth, the most fertile in Tories. The Whigs hunted them, seized them wherever found, and killed them in great numbers. They accused them of brigandage on the public highways. . . . They bring them before a jury of their own choice, who pronounce them culpable and execute them on the spot, without process of law and confiscate their goods. . . . If these must be the fruits of democratic liberty, it is a blessing one could only wish upon one's enemies."

On August 24th Gérard writes: "The manners of the country required that I repay the dinner given me by another. I chose the festival of St. Louis to celebrate at the same time the King's feast day. The Congress came yesterday in a body to congratulate me upon the birth of the King. In had intended to end the repast by a ball, but as it is necessary to draw an absolute line between Whig and Tory, especially with the women, I was told they (i. e. Congress) would appreciate it if I did not side with either party. It seemed to me to treat the matter rather

seriously, but another law of Congress forbids all public amusements. This comes from the authority of the Presbyterians of the North, at a time when Congress called fervently on heaven for aid. Dispositions since have changed; especially by the conduct of the South."

A little later Gérard, commenting on the same subject, says: "The *Gazette of Pennsylvania* reports that Congress passed a resolution interdicting dances and spectacles. The same day officers of the Army gave a spectacle with Whigs. The next day the Governor of Philadelphia (General Arnold) gave a ball to a numerous assembly. Congress finding it could not make a law by simple recommendation, decided to strengthen their position by declaring any officer who played or who assisted at a play incapable of holding any office. The South consider horse racing a national sport and it is the Northern deputies, called Presbyterians, who amuse themselves by making moral laws. . . .

"The sarcasm of the members from the South, the assiduity of the President, the unwillingness of others to quarrel with them, makes them absent themselves, and so the Presbyterians set the ascendancy. This has very serious results for the affairs of the country. It is in this spirit that the source of the delays is to be found, which holds back important matters, provisioning the army, arranging finance, etc. . . . The South is not founded upon the popular principles of the North. The great proprietors who command slaves, with habits of voluptuous living, tend toward monarchical ideas. The lives of the men of the North are really laborious and sad. . . . they have a very great leaning to economy."

On September 18th he writes: "The details, Monseigneur, which I have the honor to give you upon the Quakers are mixt in nature. . . . In the beginning of the troubles, when the Colonies rose against the project of drawing a revenue from America, the Quakers had a profound in-

fluence in the government of Philadelphia. . . . When the Colonies deliberated upon Independence, the Quakers were against it with all their power. The English and German population were worked upon and they brought Pennsylvania into line with the other Colonies. The Quakers then objected to paying war tax. . . . During the residence of the British, proofs exist of the help the Quakers gave them. . . . Nonetheless they were badly treated by them; their houses destroyed, property taken, etc.

"Wishing to judge for myself the actual state of a sect so well known, I engaged in conversation with certain persons regarding their principles. . . . Anthony Benezet, son of a French refugee, an intelligent, cultivated man had several conversations with me upon the history, the principles, the conduct of the Sect. . . . He begged me to be favorable to the fraternity and also to some *Menonites*, affiliated with them, who were imprisoned."

And again he says: "The Quakers solicited me unceasingly to speak in their favor, and to give them advice. I have confined it to that of urging them to retake their place in the Republic. They begin to feel the illusion of their hopes, and there is reason to believe that if the campaign is a happy one, the Society will submit. This will be an immense advantage for the United States, because the numbers, the riches, the destruction of the Quakers, are all that give the Tory party stability. Congress, to whom I give information of their advances to me, is satisfied with my conduct and my advice."

The following letter, written by Anthony Benezet to Conrad Alexander Gérard, is preserved among the Gérard correspondence in the Archives of Foreign Affairs, Paris.

"Philadelphia 17th of 10th mo. 1779

"My dear Friend;

"The uprightness which I have had occasion to observe in thy sentiments, and the kindness which thou hast

shown me, encourage me to salute thee with a veritable affection; and I believe that thou wilt permit me to communicate to thee my feelings upon some matters which are of consequence with respect to that Christian philosophy which is the foundation of all truth. . . .

“It is in the great circle, the circle of Christianity, that I desire to embrace thee, in time and in eternity. To confine our affection, our charity in the small circle of our relatives, of our friends, or even the larger circle which comprises our nation, our *patrie*, are feelings too limited for the true disciple of Jesus Christ, whose love, whose charity embraces the whole of his creation, the entire world, even his enemies. I can assure thee with truth for myself, and for the great number of my brother Quakers, that it is upon these principles that we have founded our conduct. We have not dared to consent to what has been required of us in several particulars, upon which thou hast been so good as to explain thyself with me. I may also assure thee that neither directly nor indirectly have we taken the least part in supporting English military operations against the Americans, nor given them the least encouragement. Nevertheless we have felt it our duty to restrain our young men from taking any part, and to prevent them, as far as was in our power, from dipping their hands in the blood of humans, their brothers.

“We have also believed it our duty to represent to our compatriots that the good God, the benign father, who for so many years has blessed and protected these provinces, is capable, and we believe that if prayers had been addressed to Him in humility He would have been willing to operate upon the hearts of those who had evil intentions against our liberty, without shedding of blood on either side.

“. . . These are the principles upon which our conduct, which has often given offence, has been founded, and we are more and more convinced that it is our duty to support,

as far as is in our power, this principle of charity and love, following the example and the principles of our benign

Saviour even beyond what we have up to the present done, thinking that the time approaches when God will accomplish His promise, made by the Prophets that 'war shall cease between the Nations,' . . . and the divine principle of peace and love will prevail.

" . . . But it is time to finish this fruitful theme and to have recourse to thy reason, and to the goodness of thy heart, which inclines thee certainly to judge charitably those who, founding their principles upon what they believe God requires of them, prefer to expose themselves to suffer much rather than to falsify their consciences. However much the attempt may have been made to blacken or misrepresent our conduct, we have never had any other end in our refusal than to do our duty and work for the salvation of our brothers.

" We have never refused to give the necessary assurances, which we seek with our whole heart, to procure peace and the happiness of our country, on condition however that this be not demanded of us in terms which would force us to partake in the horrors of war. Nevertheless if, in consequence of our adhesion to that which we believe to be our duty, we are required to, we will suffer, for we must submit as has been the case with the faithful of all ages.

" . . . We can with truth and hardihood appeal to all who survive of the ancient inhabitants, to testify that the Quakers from the first establishment in this country, have desired liberty of conscience and that quality of justice, in favor of the different sects which have come to establish themselves here. Notably the Roman Catholics, against whom the English populace have always had a particular prejudice; when the Quakers were in the government and also in their private character, they have also protected

them as far as was in their power. Testify the thousands and thousands of francs which we raised among ourselves to aid the poor Acadians when banished from their country, and the pleadings which we presented in their favor to the Assembly of Pennsylvania, to the Governor of Acadia, and to the King of England himself, by the hand of our Proprietor, Thomas Penn. We have even obtained a considerable subscription to pay a lawyer to plead their cause at the council of the King. I do not say these things to praise us, having only done what our duty required, but only to prove the sincerity of our desires for the happiness and the liberty of mankind, and the wrong that is done us when we are represented as the enemies of liberty.

“I send thee a book which I think will please thee. It is the life of one of our particular friends; a man of good sense, with a spirit truly philosophical, of an exemplary piety, who recently died in England, where he was in the course of a religious visit to our churches in Europe. The course of his life, his call to the Ministry, following our opinion in the order of the *evangile*, his labor for the education of the Indian, and particularly to break the yoke of slavery of the negro, will give thee certain knowledge because thou canst absolutely count upon the truth of all that is there narrated.

“Lack of practice makes it difficult for me to find suitable terms in which to express myself in French. In rereading my letter, I have remarked many imperfections, which I beg thee to excuse, lack of time not permitting me to copy it. And if I have used any expression which seems to thee improper, I confide in thy charity which will give it the most favorable sense, not having the least intention to say anything which could give offense, desiring only to keep to the truth, with all the respect which is due thee, and to convince thee of the veritable affection with which I am thy respectful friend.

“ANTOINE BENEZET.”

Pour mon Amy M. Gérard.

AN OREGON AND IDAHO MISSIONARY: FATHER L. VERHAAG

BY THE REV. J. VAN DER HEYDEN

Father Louis Verhaag was born at Grubbenvorst, Dutch Limburg, October 25, 1845, and near Grubbenvorst, in a quiet retreat conducted by kind religious, he spent the last years of life, exchanging time for eternity, on September 2, 1914.

Having previously studied the classics and philosophy at Rolduc, he spent three years reading theology at the American College and was ordained to the holy priesthood for the Archdiocese of Oregon by Archbishop Cattani, the Papal Nuncio at Brussels, July 25, 1872. He did his first ministerial work as assistant at the old Portland Cathedral of the Immaculate Conception, when this was the only Catholic church in the Oregon metropolis. In 1876 he went to the East Side, founded the parish of St. Francis and built its first church, which, alas! after standing four years was turned over on its side by a hurricane.¹ The misfortune rather dispirited the pastor and made him welcome an appointment to Boise, Idaho, although that city and territory were at the time (1880) regarded as particularly remote, wild and undesirable fields of labor.

One of Father Verhaag's characteristics was a laudable spirit of initiative and enterprise which in the face of trials and misfortune easily gave way to depression and discouragement. He did not expect to find much in Boise to

¹ *The Catholic Sentinel*, Portland, July 22, 1897.

console him for the griefs experienced in Portland; but he did not dream of conditions so univiting as those that dawned upon him when he reached the end of his long and tedious rail and stage journey through the desert plains of Eastern Oregon and Southern Idaho and that swelled to unheard-of proportion after he had had a chance to do some traveling through his parish which was bounded on the east by the Territory of Wyoming, on the west by Oregon, on the south by the Mormon land of Utah, and on the north by trackless mountains beyond which the Jesuit Fathers had their missions.

"When first I saw," thus wrote the missionary to Monsignor De Nève, "the dilapidated conditions of the several churches or rather chapels which I had to attend, courage almost departed from me and I was tempted to return to Portland, to tell my superior that I felt quite as unequal to the task as my predecessors, who had come hopefully confident and gone off in sorry dismay. Represent to yourself, dear Monsignor, in Boise City, the Capital of the Territory, a church that looks more like a barn and that for all that is burdened with a \$1000 debt; in Idaho City, thirty-five miles by stage from Boise, another wooden structure pompously called church, in which one needs have recourse to an umbrella for protection against the rain; and sixteen miles farther into the mountains, still another church so-called, rising on placer ground which is being gradually washed away for the gold it contains, whereby we stand exposed to the risk of being unceremoniously ditched into a precipice of some fifty to sixty feet."

The good Father did not at once give way to the temptation he experienced, but instead set to work with a stout heart and will to bestow upon his new charge the best of his ability and zeal. He paid off the debt on the Boise house of worship and began the building of a new one at Granite Creek—County Cork, as the saying was in those

days; because the miners of the camp, to a man almost, hailed from that region of the Green Isle. No ordinary place, forsooth; for it had been at one time the residence of the Vicar Apostolic of Idaho, Bishop Lootens, in whose remembrance one of its numerous and solitary surrounding hills is still called "Bishop's Hill," because the solitude-loving man was wont to repair to it, to pray, read, and meditate. Father Verhaag did not follow his example and remain quietly esconced in one place; but travelled about the country hunting up Catholic miners in the mining camps and Catholic ranchers in the valleys, and bringing to many, spiritual favors of which they had been deprived for years and of which some might remain deprived again until after perhaps other years. Thanks to our mania for collecting odd bits and scraps, we have an account of one of these journeys. It is dated January 22, 1881, and appeared in *The Catholic Sentinel* of Portland, Oregon, presumably shortly after that date.

"Idaho! What recollections does this single word not call to my mind, and no doubt to the minds of those who have lived upon its mountainous soil. It tells me of hardships and toils encountered by those who for the sake of precious metal hidden in its bosom, have exposed life and all, to meet, perhaps, in the long end with nothing else but cruel deception—a most bitter, but almost inevitable, ingredient in man's life, according to the saying of a great man: *La vie de l'homme est une longue chaîne d'espérances déçues*. It tells me of endurance and dangers experienced by those who first ventured to settle down in this wild and uncivilized country, exposed to the treacherous and often unprovoked attacks of the savage Indian. In one word, it tells me of hardships which surpass all description, and which no man but he who has had the experience can imagine."

The hardships were no greater likely in Idaho than they

were in any other state in the first years of its settlement by the whites: but the impression upon the writer's mind was more vivid and real; because he stood nearer to the time of the arrival of the first pioneers of civilization in Idaho, with many of whom he was personally acquainted; and because he was in a sense a pioneer himself; for his coming to the territory was not twenty years distant from the first goldseekers' rush. These gold-seekers were not the pathfinders to the Gem of the Mountains; but they were the founders of its first distant settlements for whites. From the lips of these heroes, who carved a new state for the Union, he heard of hairbreadth escapes from the Indians, of blood-curdling sufferings and toils in crossing snowcapped mountains and in toiling through waterless and trackless alkali deserts, of endless privations and wants, ere they succeeded in putting up the semblance of a home. He himself had personal experience, on a restricted scale, perhaps, of what they narrated to him and hence the judgment he passes on Idaho in its infant days. The following paragraph unveils the other side of the picture and makes one envy the men who dared to face the trails of migration into that blessed Eldorado.

"Idaho! Gem of the Mountains! What shall I say of thee? What of thy beautiful and unsurpassed sceneries? What of thy sky-high and picturesque mountains? What of the unbounded and yet unexplored treasures hidden in thy bosom? What of thy limpid crystal-like mountain streams? What of thy health-invigorating and delightful climate? In attempting to make any description at all, I find myself as standing before a high mountain, unable to ascend its summit. But still I have to prosecute and finish my task as well as possible."

Nothing is said of the fertile valleys watered by the "limpid crystal-like streams" from the "sky-high picturesque mountains;" because at the time their wealth of

beauty and productiveness was not yet so manifest as in later years when the art and diligence of men had converted the dreary sagebrush plains into blooming orchards, green meadows and waving wheat-fields.

“Let me take you back, dear reader, to the middle of July of last year when your servant, under the scorching heat of a summer's day, left Idaho's Capital for a missionary trip through his vast jurisdiction, provided with all the necessities of life and a good pair of blankets, and accompanied by a gentleman who had the kindness to be his guide. It being near noon and an unusually hot day, with the thermometer about 90, we did not make more than twenty miles of our long journey. When the sun was declining gradually and hiding the half of his disk behind the rugged mountains of the tortuous Snake river, which separates Oregon from Idaho, we finished our first day's journey in a beautiful little valley, bountifully supplied with grass and water for our horses. A house was standing near the road, but not a living soul in it. All was buried in a profound silence, and the last rays of the retreating orb of day illumined with rosy tinge our picturesque camping ground. To unhitch our horses, spread our blankets, pick up some of the withered sage brush, start a fire, boil our tea and prepare our campestral supper was all the occupation of a moment. Not unacquainted with the kitchen mysteries, I could be to my companion of some service, and between us both, we managed, if not to prepare a sumptuous repast, at least a very palatable one, and more appreciated by a hungry stomach than all the dainty food of the dyspeptic glutton. Having in a few short prayers thanked the Almighty Giver of all good gifts for the blessings of the day, we committed ourselves to the tender care of Morpheus, under the blue and free canopy of heaven, inhaling its refreshing and embalming breeze. Before daylight had again crimsoned the sky, we were ready to con-

tinue our journey. Nothing of any importance occurred during our second day of travel. Like the previous day, we traveled through a barren sage-brush country—which, perhaps, might be made fertile by irrigation—slowly climbing on mountains, till the evening found us at an altitude of over 3000 feet above the sea level. Here we camped at a place called Porter's Toll Gate, a much frequented resort of travelers and excursionists. When the following morning we went to look for our horses, they had strayed away without leaving a trace behind them. After a hurried pursuit of six hours, we found them nine miles from our camping ground, walking leisurely in the road to Kelton, bent perhaps on a visit to Salt Lake, their former residence."

"From now on our road was continually heavenwards, and indeed rough and rocky, and if not covered with briars and thorns, at least far from being covered with roses. Often we had to leave our vehicles and ascend acclivities would have tried the feet of a goat, while at other times we descended precipices, which the most thoughtless children would not have ventured on. In the afternoon of the fourth day of our journey, it being the 16th of July, the Feast of Our Lady of Mount Carmel, whilst we were standing on the top of a high mountain, Rocky Bar, a small mining town and the County seat of Alturas, situated in a narrow canyon, burst on our sight. Availing ourselves of the kind hospitality of Mr. P. W. Callahan, the able auditor and recorder of Alturas County, and of Mrs. Mullaly, we stopped here till the following Monday, to give people an opportunity of hearing Mass and performing their religious duties. Of all things practiced—and, by the way, a great many things are practiced in a mining camp which are not very commendable, such as drinking and gambling, and I do not know what else—of all things practiced, religion, I am sorry to state, seems to be the last thing thought of by a good many. I give credit to the miners in general for

being very liberal and good-hearted, but religion is certainly at a discount with them. But, perhaps, not to be too severe, the scarcity of priests and hence their rare presence has not a little to do with the religious indifference of the people. Here, indeed, the words of the Gospel are literally true: *Mensis quidem multa, operarii autem pauci*. Having passed the Sunday partly in celebrating the mysteries of our holy religion and in instructing the people, we saddled our horses the following morning, and leaving our wagon behind, we rode up to Atlanta—name given to that place in commemoration of Sherman's famous ride from Atlanta to the sea. The name of "Gem of the Mountains," so appropriately given to Idaho, becomes here more and more verified: lofty mountains covered with beautiful pine trees rear their majestic peaks to heaven, and, with a contemptuous disdain, seem to say to the poor passer-by; Insignificant creature, why doest thou magnify, why doest thou extoll thyself? It was evening then we reached the small town beautifully situated in a little valley surrounded by mountains. Here, whilst stopping at the residence of our hospitable friend, Charles Furey, whose name is far from being applicable to the person or to any of the Fureys whose pleasant acquaintance we made, I had the happiness of giving Holy Communion to fifteen persons, nearly all the Catholics residing in that place, and to the credit of Huntington, in Canada, be it said, that nearly all of them have been reared by exemplary Irish parents. Atlanta, like Rocky Bar, has several gold quartz mines and mills, with a floating population of perhaps three hundred inhabitants. Situated at an altitude of about 8000 feet above the level of the sea, it is in the winter season entirely blocked up by snow, and almost inaccessible. Still onward our journey went, and every step we made, brought us nearer and nearer to the clouds. Rocks of gigantic proportions came to view and as a crowning feature to the imposing panorama

presented to our gaze, the snowy heights of the Saw Tooth range of mountains reared themselves aloft. The general appearance of these silvery summits resembled a stormy sea; but the waves of the ocean are only miniature billows beside these powerful heavings of the terrestrial crust. We followed a narrow trail, formerly trod by the Indians, the only outlet through this wild and dangerous country. On one side was a wall of rock; on the other a precipice almost perpendicular, at the bottom of which a crystal stream, swollen by the melting snow, was rushing downward in a wild torrent. It was in midsummer, on the 19 and the 21 of July that we traveled for more than three miles over deep snow, with the sun pouring down its rays on us with a strength of between 80 and 90 degrees. What a contrast! Well nigh exhausted, we reached the summit of the Saw Tooth chain of mountains, and here at an altitude of some 9000 feet, I could say in all truth when offering up the Holy Sacrifice of the Mass, the first ever celebrated on this range of mountains: *Introibo ad altare Dei*. The attendance at Mass, which was celebrated in a lonely miner's cabin, a fit representation of the poor stable at Bethlehem, consisted of only five worshippers; but small as was the number, it was select, for under the rough exterior of the poor miners hearts of glittering gold were concealed."

The beautiful scenery about which Father Verhaag waxed so enthusiastic at the outset of the above letter to *The Catholic Sentinel* did not weigh with him in the long run against the inconveniences of travel in order to visit the small clusters of Catholic families found in the rare mining camps and yet rarer farming communities but still less against the religious apathy of the few Idaho Catholics. He tired of the "Gem of the Mountains" and sought again the advantages of city life that had palled upon him after the destruction of the church of East Portland. He had

spent almost three years in Idaho, residing first at Boise City and then at Granite Creek; but spending much time traveling about. Between trips he varied the monotony of slowly dragging days by playing some practical joke or other, of which game he was very fond. In turn he had one played upon himself occasionally, which he did not relish in the least.

At Granite Creek, some miners at whose expense he had exercised his native Dutch wit, evened up by taking him out prospecting for the precious yellow metal, of which the glitter had somewhat fascinated him. As time was just then no serious consideration for the men and as they did not in the least, used as they were to it, mind roughing it for a few days, they led the good Father about through some of the wildest, steepest, woodiest mountains of the neighborhood, firing his enthusiasm for a gold strike to the utmost, and finally laying a trap for him in the shape of a spurious nugget, which the cunning Irishmen managed him to "discover"—to his superior delight of course. The "discovery" was followed by some further prospecting, by the staking of the claim, by plans for working the ground collectively, *etc.* Then the party returned home in great good spirits—the jokers, because of the success of their scheme, and the victim, because of the golden dream of wealth that would not only enable him to pay for the church which he was building at Granite Creek, but also to carry out various other grand projects lately evolved in his brain. There was no need to urge the would-be miner to hurry to the Placerville assay-office with his find. The assayer, acquainted with the purpose and scope of the expedition into the mountains, promised a report on the assay in a few days, during which the expectant mine-owner, feelingly congratulated by friends and neighbors, went on building castles in the air. Both disappointment and mortification were great when the official announced that the lump of

native gold was but common brass. Alas for the Granite Creek church! It remained unfinished and unpaid. Alas for all the other projects! They remained unrealized. He took it very hard, and what with his other disappointments, he was glad to receive the call to return to Oregon and to turn over his Idaho missions to Father (now Monsignor) Hartleib. On his way back to the webfoot country, he passed through Boise; stayed again a few days in the miniature rooms that had been his abode off and on during his incumbency of the missions; and for the last time gave wholesome exhortations to the good-natured Irishman, who was the keeper of those rooms and of the church in the priest's absence, and his bodyguard and sexton in the times of his presence. The man was invaluable; but had his days of despondency, when to cheer himself he took a wee drop of the liquor and stayed from home discussing politics longer than was good for his reputation with the priest.

On one such occasion, Jim, who slept on the loft above the priest's bed-room, which was located on the ground floor, succeeded in ascending the ladder that led to his apartment without attracting too much notice; but the strain his mind sustained in the exertion completely exhausted what was left of it, besides weakening his limbs at the joints to the very limit. Groping in the dark for his couch and bending down for it, was too much for his strength, threw him out of balance and sent him sprawling on all fours upon the floor. Instead of staying there, he worked himself up again, only to fall with a heavier thud than before. After a few rehearsals of this tumbling game, Father Verhaag probably fearing for Jim's safety, climbed up the ladder with a light and reaching the garret enquired somewhat reprovingly what was wrong. By this time Jim had by good fortune tumbled as far as his pallet and was on his knees before it. A flash of Irish humor illumined his befuddled brain, and quite composedly he retorted: "Might

n't a fellow be left saying his prayers in peace?"—"All right, but what of the racket you were making?"—"Sure, thin, Father dear, it was doing pinnance for me sins I was."

We might tell of some practical jokes perpetrated by Father Verhaag himself; but for fear of being carried further than we have leave to go, let us rather draw the line here and proceed with the summing up of the principal sacerdotal occurrences in his life. From Boise he went to Canyon City, Oregon, and after a stay of fifteen months, repaired to Portland to become once more assistant to Father Fierens, then administrator of the diocese made vacant by the resignation of Archbishop Beghers. He did good work by bringing back to life the *Catholic Sentinel*, a paper that after a precarious existence of fifty years, had gone to the wall for want of support. A year later he gave up connexion with it and sold out his interest to the new Archbishop, the Most Rev. W. G. Gross. In the meantime the pastor of St. Francis's, East Portland, died and Father Verhaag was appointed to succeed him by whom he himself had been succeeded five years earlier. Nine years later, in 1894 namely, he was transferred to Baker City. Here he had again a country mission necessitating much traveling; for depending on Baker City for priestly assistance were the Catholics of a territory 24,000 square miles in extent. To make the tour of that part of the principal stations which could not be reached by rail, it took 300 miles of stage or wagon travel.¹ There was work a plenty to keep him busy in that mission; but, moved by his fondness for novelty and journalism, he inaugurated a little monthly publication—*Reminiscences*, which saw fifteen issues and died with its founder's enthusiasm for the cause. He had overrated the assistance he expected to receive from his confreres of the clergy in the line of articles and

² *The Catholic Sentinel*, Portland, Oregon, Nov. 4, 1897.

subscription lists and had underrated the calls upon his time and his capacity for work by the scattered sheep of his flock. Anyway building cares, added to the routine parish work, did not leave him much time for worry about his failure in the editorial field. In Baker City he enlarged the church and constructed a substantial six-room rectory; and Huntington, a railroad town on the Oregon Short Line, is indebted for its church to him.

In 1900 Father Verhaag was made pastor of Verboort, Oregon, an old Catholic settlement named after its founder, Father Verboort. Here he had occasion to use to advantage his linguistic abilities, for Ireland, Germany, Belgium and Holland were represented in the settlement and he took delight in addressing the representatives of these countries in their own mother tongue both at their homes and in church. He was not there long when he had another newspaper inspiration; but this time, his ambition did not stop at a monthly or weekly: he burned to lend his name to the creation of an English Catholic daily. From his Archbishop he secured leave to absent himself from the diocese for a year in order to agitate the necessity of such a paper in the United States. He was thus led to visit many archbishops and bishops, to put his plan before them, and he had it even presented in writing at the meeting of the Archbishops held in Washington in the fall of 1901. His own archbishop was on that occasion the godfather of the project and warmly defended it. The proposition was that the Archbishops issue a strong collective letter to urge the creation of a Catholic daily, the letter to be read on a given Sunday in all the parishes of the country and to be followed by an appeal to the faithful to subscribe to the paper and to the stock of the projected publishing company as well.¹

With this project in mind, Father Verhaag went from

¹ *The Catholic Sentinel*, Oct. 30, 1902.

the States to Europe, called on managers and editors of Catholic daily newspapers, to secure facts and figures on their enterprises and then returned to America more convinced than ever that the salvation of the Catholic Church depended on the launching of a Church daily. He wrote letters to the Catholic weekly press in advocacy of his views, expatiated on them in season and out of season, extolled their possibilities before friends, answered objections of opponents; but alas! all his enthusiasm and all his zeal came to naught. Acknowledging failure, he settled down once more to parish work at Verboort.

Strangely enough two years later the Catholic daily-newspaper scheme was taken up again by some alumni of the American College of Louvain and others at Buffalo, N. Y.; and this time it proceeded so far that a company was started and considerable stock subscribed to carry it through; but it was not carried through for all that, and still is the Catholic daily belonging to the realm of possibilities.

The failure of this project of a national scope added to poor health turned Father Verhaag's thoughts towards the land of his birth and youth. He visited it again in 1906 and coming into contact with old-time friends and associates, going over familiar grounds, witnessing the changes wrought by progress and industry without encroaching upon the placid quiet and the sincere piety of the inhabitants, he felt the impulse to stay in Limburg and to spend the remaining years of his life quietly serving the Master in prayer and meditation. He would have followed his inclination but for the thought that he could still make himself useful to others and that as long as he could, his duty was to the diocese of his adoption. He returned to it, therefore, but it was not for long: two years later saw him back in Limburg and residing at St. Joseph's Home, Venray. His health had given him serious concern in the mean time and plainly manifested to him that the days of labor and struggle

were over; that he had lived his life and done his share of duty in it; that the days for rest were upon him, the days of preparation for the end. He thought that these days would best be spent there where he had learned to know, love and serve the Master. We visited him in the quiet retreat which he had found and almost envied him for his good fortune—living under the same roof with the Lord God of Hosts, without other care but that of sanctifying the days by prayer and meditation, with the feeling of duty accomplished during the years set “to labor and to wait”—to labor for the extension of God’s Kingdom, to wait for its coming to the soul. It came September 2, 1914, with its joys and its rewards and found the good old missionary purified and tried by corporal sufferings of several months’ duration. They were the crown that God put upon his life here below and the price which he was short for the purchase of the Heavenly crown.

A recollection of the late Father Verhaag’s student days is, that he prompted the bestowal upon Father Kerckhove of the latter’s picture in crayon when he resigned his professional duties in 1872, to retire to his home at Destelbergen. That picture the late Canon Van Kerckhove left to the American College of Louvain; it graces the professors’ dining room.

One by one our elders drop away; and soon we shall be the old ones and look back no more into the lives of those who preceded us but into our own lives, with many a heart-ache for not having been better imitators of our forbears in the priesthood and for not like them, who

“ . . . departing, leave behind us
Footprints on the sands of time;
Footprints, that perhaps another,
Sailing o’er life’s solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again.”⁴

⁴ Longfellow, *The Psalm of Life*.

BISHOP KENRICK ¹

By JOSEPH M. O'HARA

The value of letters as historical sources is too well recognized to need comment. Incidents and events too well known at the time of their transpiring to be set forth in official documents or mistakenly considered as not of sufficient importance for such treatment would in many instances be lost to posterity were it not that they are embodied in the familiar letters of the actors or observers of these events. Side-lights of history, illuminating many a dark corner of the past, emanate from the informal, written intercourse of man with man.

Men, too, are often off guard in their letters and reveal the 'counterfeit presentment' of themselves and their contemporaries. Truly a letter, like apparel, 'oft proclaims the man.'

A Bishop frequently appeals to the casual observer as a man immersed in purely local affairs. He has the care of his diocese which has special problems and definite geographical limits. Within the scope of those problems and those territorial limits he must work. His public utterances and external works are directed very often to exclusive home works and needs. Nay, his very life as it lies on the surface seems to many 'cribb'd, cabined and confined.' He

¹ The Kenrick-Frenaye Correspondence. Letters chiefly of Francis Patrick Kenrick and Marc Antony Frenaye. Selected from the Cathedral Archives of Philadelphia. Translated, arranged and annotated as sources and helps to the study of local Catholic history. 1830-1862. By F. E. T., Philadelphia, 1920.

is therefore considered narrow, insular, absorbed in the 'res angusta domi.'

A mistaken view this, for the Bishop, like St. Paul, has 'solicitude for all the Churches.' The Greek original of his name signifies 'an overseer,' 'a lookout,' one who surveys the whole field, who is widely and intimately interested in men and movements abroad as well as at home.

The truth of the foregoing remarks is admirably illustrated by the present volume of letters edited, translated and enriched with footnotes by the Reverend F. E. Tourscher, O. S. A., of Villanova College, under the direction and patronage of Most Reverend D. J. Dougherty, D. D., LL. D., Archbishop of Philadelphia.

The volume is beautifully printed and bound and possesses a splendid index. It furnishes forth very valuable matter for the historian not merely of Philadelphia but of the United States, so wide and so accurate was the knowledge of American affairs, religious and secular, of this truly remarkable prelate.

On June 6, 1830, Francis Patrick Kenrick became Administrator of the Diocese of Philadelphia and Coadjutor to Bishop Conwell, then advanced in years and somewhat past his faculties. Although 'de facto' head of the Diocese, the young Bishop treated the rather impossible old gentleman with unfailing tact and kindness until his death on April 22, 1842 when by right of succession he became Bishop of Philadelphia. Bishop Kenrick was transferred to the Metropolitan See of Baltimore, October 9, 1851.

The letters of Bishop (and Archbishop) Kenrick herein contained date from 1842 to within a year of his death, on July 6, 1863. They are preceded by fifty-nine letters of Marc Antony Frenaye dating from 1832 to 1847 which are important in local and diocesan history and serve in some sort as an introduction to the letters of the great Bishop.

Frenaye was for many years the trusted, loyal friend and financial support of Bishop Kenrick, whom he survived for ten years. For some forty years he lived at St. John's Rectory. He died in St. Joseph's Hospital January 4, 1873.

The letters of Frenaye to the Bishop, mostly written in French, are, of course, largely taken up with matters of finance, difficulties with 'Boards,' the details of title to Church properties, subscriptions to the Seminary, repairs and alterations on the Seminary building, remittances from the Society for the Propagation of the Faith, and such like matters. There is a sudden, tragic departure from the even tenor of the letters during the 'Native American' riots of 1844 and the attempts to destroy St. John's after the dastardly burning of St. Michael's and St. Augustine's. Passing reference is made to the noted convert, the Honorable Joseph R. Chandler. It is worth noting that the letters are usually addressed to Bishop Kenrick on the Visitation of his Diocese and include such distant points as Pittsburgh and Erie.

There are five letters of William Quarter, first Bishop of Chicago showing the respect he had for the judgment of the older prelate. These are followed by five letters of Thomas Griffiths, Vicar Apostolic of London, interesting for their passing reference to John Henry Newman's (then a recent convert) having gone to Rome (October 1846) "for the purpose of ascertaining what the will of God is in his regard" and to his "having accidentally assisted at a private Mass celebrated by His Holiness under the High Altar of St. Peter's, the morning after his arrival."

There follow two letters of Madame Elizabeth Gallitzine, a cousin of the Emperor Nicholas I, and a convert from the separated Greek Church. At this time (1843) she was Provincial Superior of the American foundations of the Ladies of the Sacred Heart. Both letters are written to

Frenaye and regret the inability of the Mesdames to open a house just then in Philadelphia.

The volume also contains twenty-one letters of 'La Association de Propagation de la Foi' to Bishop Kenrick, notifying him of the varying amounts of the annual donations of the Society to the struggling diocese, with sympathetic mention of his project of a diocesan seminary and praising "the zeal and devotion of the worthy Mr. Frenaye, whose valued co-operation the Council of Paris has long known and appreciated: and to whom it asks your Lordship to extend its grateful acknowledgements."

The chief interest of the volume centers of course in the one hundred ninety-eight letters of Bishop Kenrick to his brother Peter Richard, Bishop (later Archbishop) of St. Louis. They reveal a wise and firm administrator, providentially raised up to settle the Trustee and other vexing problems of the scattered missionary diocese of eighty years ago: they reveal also the skilled theologian, the ripe scholar, the Latin classicist, the indefatigable worker in literary and sacred writings. References to his many theological and other works abound, the trials of an author, business arrangements with publishers, new editions &c.

Three of the letters refer to the scheme for a new, classical and approved Catholic English Version of the Scriptures designed by the Bishops of England in the fifties of the last century. The work was to be under the leadership of John Henry Newman whose learning, piety and unsurpassed literary skill promised wonderful things for the new venture. It is surely a tribute to our Bishop that Newman wishes to use his translation as the basis of the new classical version. Nothing came of the scheme in England and Kenrick writes to his brother, that, fearful of death overtaking him, he will bring out his own version without waiting further on England.

He writes from time to time to Peter Richard, asking

him to contribute an article or two every year to Brownson's Review and noting his promise to write occasionally himself for that publication. He voices his displeasure at what he considered Brownson's extreme views in certain matters. He tells us that he has written an article, 'Church Catholic-Roman' for the new American Cyclopaedia.

The letters show the Bishop to have been a man of many-sided character, interested in all that made for the good of the Church and the salvation of souls everywhere. We can say of Francis what he wrote to his brother (p. 415) "Nothing is alien to you that can advance the interests of religion." It is surely a pleasant thing to note how in the midst of his multiplied activities and interests the good pastor finds time for repeated requests that Peter Richard make inquiries for and give assistance of various sorts to the St. Louis relatives of poor people of Philadelphia.

A notable letter (p. 265) tells us: "Last week I received George Allen and his wife and five children into the fold of Mother Church. . . . He teaches Letters in the University (of Pennsylvania) in Philadelphia, and he acted as a minister in that sect (Episcopal) for a number of years."

We cannot take space for further examples from this most interesting volume. One must read the letters to get their true, kindly, learned, far-seeing, apostolic spirit. Suffice it to say that the book makes the great churchman, great in heart as well as in mind, to live again for us and that it puts future historians under no inconsiderable debt.

A LIST OF SOME EARLY AMERICAN PUBLICATIONS.

Many interesting books and pamphlets printed and published in America during Colonial and post-Colonial days, and bearing on Catholic history in the New World, are in the Library of the American Catholic Historical Society. The following list of some of these publications, arranged chronologically, is here given for the information of our readers who may wish to consult them.

1733

A seasonable caveat against Popery, or, an essay on the merchandise of slaves and souls of men . . . with an application . . . to the Church of Rome, by a gentleman. Printed at Boston in New England and reprinted at London for Joseph Downing, 1733.

1757

WIGGLESWORTH, EDWARD, D.D.

Some thoughts upon the spirit of infallibility, claimed by the Church of Rome: offered at the anniversary Dudleian-Lecture, at Harvard College, May 11, 1757. By Edward Wigglesworth, D.D. Boston, N.-E., 1757.

1764

A declaration and remonstrance of the distressed and bleeding frontier inhabitants of the Province of Pennsylvania, preferred by them to the Honourable the Governor and assembly of the province shewing the causes under which they have laboured and which they humbly pray to have redressed. Printed in the year 1764.

1777

Journals of Congress, containing the proceedings from Sept. 5, 1774 to Jan. 1, 1776. vol. 1., E. Aitken, Phila., 1777.

1782

ROBIN, ABBE

Nouveau voyage dans l'Amerique septentrionale in l'année

1781; et campagne de l'armée de M. le Comte Rochambeau, by Abbe Robin. Phila., 1782.

1783

Constitutions des treize Etats-unis de l'Amerique. Phila., 1783.

THOMAS A'KEMPIS

Of the imitation of Christ, translated from the Latin of Thomas A'Kempis, by John Payne. Re-printed, Phila., 1783. Joseph Crukshank.

1784

[CARROLL, REV. JOHN]

An address to the Roman Catholics of the United States of America. By a Catholic Clergyman, [Rev. John Carroll.] Printed by Frederick Green, 1784. Annapolis, 1784.

1785

RAMSAY, DAVID

A history of the revolution of South Carolina, from a British province to an independent state. By David Ramsay. vol., 1. Trenton, 1785.

1786

CHALLONER, RIGHT REV. RICHARD

The Catholick Christian instructed by the late Rt. Rev. R. Challoner. C. Talbot, Phila., 1786.

MOLYNEAUX, REV. ROBERT

A funeral sermon on the death of the Rev. Ferdinand Farmer— By the Rev. Robert Molyneaux. Phila., 1786.

1787

Proceedings and debates of the General assembly of Pennsylvania. Taken in shorthand by Thomas Lloyd. Vols. 1, 2. Phila., 1787. Printed by Daniel Humphreys, in Spruce Street, near the drawbridge.

1788

A catechism for the instruction of children. 7th edition with additions, revised and corrected by the author. New York, 1788.

1789

CHALENOR, BISHOP

The true principles of a Catholic by Bishop Chalenor. Mathew Carey, Phila., 1789.

POTERIE, CLAUDE F. B. DE LA

A pastoral letter from the apostolic vice-prefect, Curate of the Holy Cross at Boston. [Boston, 1789.]

1791

CHALENOR, R.

Think well on't or reflections on the great truths of the Christian religion, by R. Chalenor. 1st American edition. Phila., Carey, Stewart & Co., 1791.

NECKER

Of the importance of religious opinions. Translated from the French of Mr. Necker. Phila., 1791. From the Press of Carey, Stewart & Co.

CORAM, ROBERT

Political inquiries; to which is added a plan for the general establishment of schools throughout the United States. By Robert Coram. Wilmington, 1791.

1792

The pious guide to prayer and devotions containing various practices of piety, ec. . . . Georgetown, (Potowmack). 1792. Printed by James Doyle.

1793

CAREY, MATHEW

Observations on Dr. Rush's enquiry into the origin of the late epidemic fever in Philadelphia, by Mathew Carey. Phila., Carey, 1793.

Letters from an American farmer describing certain provincial situations, manners and customs, and conveying some idea of the state of the people of North America. By J. Hector St. John. Phila., 1793.

1794

BICKERSTAFFE

Lionel and Clarissa: or the school for fathers. A comic opera written by Mr. Bickerstaffe. Marked with the variations in the Manager's book, at the Theatre Royal, in Drury-Lane. Phila., Mathew Carey, 1794.

BUNYAN, JOHN

The holy war made by Shaddai upon Diabolus . . . by John Bunyan. N. Y., Printed by James Carey for Mathew Carey, Phila., 1794.

An impartial history of the late revolution in France, from its commencement to the death of the Queen, and the execution of the deputies of the Gironde Treaty. 2 vols., Phila., M. Carey, 1794.

JEFFERSON, THOMAS

Notes on the state of Virginia, by Thomas Jefferson. 2d Amer. ed., Phila., Mathew Carey, 1794.

RUSH, BENJAMIN

An account of the bilious remitting yellow fever as it appeared in the city of Phila. in the year 1793, by Benjamin Rush. Phila., Dobson, 1794.

WOLLSTONECRAFT, MARY.

A vindication of the rights of woman, with strictures on political and moral subjects, by Mary Wollstonecraft. Phila., Mathew Carey, 1794.

1795

Acts passed at the first Congress of the United States of America, begun and held in the city of New York, on Wednesday, the 4th of March, 1789. Phila., Childs, 1795.

BAXTER, RICHARD

A call to the unconverted, to turn and live, and accept of mercy while mercy may be had; as they ever would find mercy in the day of extremity from the living God. By Richard Baxter. Phila., Mathew Carey, 1795.

Proceedings of the United Irishmen of Dublin. Phila., Thomas Stephens, 1795.

1796

AIKIN, J., M.D.

Letters from a father to his son on various topics relative to literature and the conduct of life, written in the years 1792 and 1793. By J. Aikin, M.D., Phila., 1796. Printed by James Carey.

American pocket atlas, Phila., Mathew Carey, 1796.

CAREY, MATHEW

Miscellaneous trifles in prose, by Mathew Carey. Phila., 1796.

The laws of the United States of America., 3 vols., Phila., Richard Folwell, 1796.

SMOLLETT, T.

The history of England from the revolution to the end of the American war and peace of Versailles in 1783 . . . a continuation of Mr. Hume's history, by T. Smollett, M.D., and others. A new ed., corrected and improved. Phila., 1796-98. Robert Campbell & Co., vols. 1-4, 6.

TAYLOR, J.

The life of Our Blessed Saviour Jesus Christ . . . by J. Taylor. Greenfield, (Massachusetts), Dickman, 1796.

WATSON, R.

An apology for christianity in a series of letters addressed to Edward Gibbons, by R. Watson. Phila., James Carey, 1796.

WATSON, R.

An apology for the bible, in a series of letters addressed to Thomas Paine, by R. Watson. Phila., James Carey, 1796.

1797

The beauties of the late Reverend Dr. Isaac Watts containing the most striking and admired passages in the works of that justly celebrated divine. . . . Phila., Mathew Carey, 1797.

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CARROLL,

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The devout christian's vade mecum, being a summary of select and necessary devotions. Phila., Mathew Carey, 1803.

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Sermons by Jean-Baptiste Massillon, Bishop of Clermont. Selected and trs. and dedicated by permission to Her Grace the Dutchess of Buccleugh. 2 vols. Brooklyn, Conrad, 1803.

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The life of Lorenzo de Medici called the magnificent, by William Roscoe. 1st Amer. ed., vol. 1. Phila., Bronson & Chauncey, 1803.

Selectae E Profanis Scriptoribus Historiae. . . . Phila., Thomas & William Bradford; J. & J. Cruikshank; P. Byrne, M. Carey, 1803.

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Fables Amusantes . . . by M. Perrin. Phila., 1804. Mathew Carey, James Cruikshank.

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The Grecian history from the earliest state to the death of Alexander the Great, by Dr. Goldsmith. 2 vols. in one. 2d Amer. ed., Phila., Mathew Carey, 1805.

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1806

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Fenelon's treatise on the education of daughters, translated from the French, with an original chapter "On religious studies", by the Rev. F. F. Dibdin. Albany, 1806.

GREENWOOD, JAMES

The Philadelphia vocabulary, English and Latin . . . adorned with twenty-six pictures. For the use of schools, by James Greenwood. Phila., M. Carey, 1806.

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[CHEVERUS, JOHN]

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Hymns for the use of the Catholic Church in the United States of America. A new edition with additions and improvements. Baltimore, John West Butler, printer, 1807.

1808

BOSSUET, JAMES BENIGNE

An exposition of the doctrine of the Catholic Church . . . by the Rt. Rev. James Benigne Bossuet, trs. from the French by the Rt. Rev. William Coppinger. 3d ed. New York, Dornin, 1808.

CULLEN, WILLIAM,

A treatise on materia medica by William Cullen, M.D. 3d Amer. ed., 2 v., Phila., Mathew Carey, 1808.

FLINT, ABEL

A system of geometry and trigonometry: together with a treatise on surveying . . . likewise rectangular surveying . . . compiled by Abel Flint. 2d ed., Hartford, Oliver D. Cooke, 1808.

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An abridgement of the history of England; from the invasion of Julius Caesar to the death of George the Second. By Dr. Goldsmith. 12th ed., Phila., Mathew Carey, 1808.

MUMFORD, J.

The Catholic scripturist: or, the plea of the Roman Catholics shewing the scriptures to hold the Roman faith in above forty of the chief controversies now under debate, by J. Mumford, S.J., Baltimore, Dornin, 1808.

Robbery of the bank of Pennsylvania in 1798. The trial in the Supreme Court of the State of Pennsylvania. From the notes of Thomas Lloyd. Phila., 1808.

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The American poetical miscellany. Phila., Mathew Carey, 1809.

'Catechisme Ou Abrégé De La Doctrine Chrétienne suivé De La Prière Pour La Ste. Messe, Pour La Confession Et La Communion. Troisième édition. Baltimore, Bernard Dornin, 1809.

CHALLENGER, RICHARD

The Catholic christian instructed in the Sacraments, Sacrifices, Ceremonies and Observances of the Church by way of question and answer by the Rt. Rev. Richard Challoner, containing by way of introduction his celebrated answer to Dr. Conyers Middleton's letter from Rome. Baltimore, Bernard Dornin, 1809.

BOOK REVIEWS

The Shamrock Battalion of the Rainbow. By MARTIN J. HOGAN, Corporal, Co. K, 165th Inf. U. S. A. Published by D. Appleton & Co.

In Kipling's fable, there were many doers but no voice to tell their deeds till a boy was born to the tribe who had the gift of narration from his first lisping speech, and who, as he grew to manhood, was able to "make words run up and down alive" so that his stories reached all ears. And he was cherished by the tribe because he made the deeds of its heroes live forever, even though he had not strength to wield a spear nor courage to face a foe. For the tribal gods in Kipling's mind could not give to one man more than one gift: to the hero his valor, to the bard his song.

Stevenson, a truer artist, knew that the sayer and the doer are not separate entities, save by force of circumstance. Again and again he paid admiring tribute to Leonardo and the other "great old fellows" who did so many things so well. Only his chronic invalidism prevented him from rounding his own life according to his heroic ideals; one of the few complaints ever made by this incurable optimist was that he could not tell his stories "between whiles"—in the meantime building great lighthouses after the manner of his father and his grandfather.

The late war developed not a little latent versatility. It revealed scores of good fighting men who have proved that, unlike Kipling's tribesmen, they could both achieve and give achievement adequate expression. One of the most taking of all the war books is the work of a corporal of the "Fighting Sixty-Ninth", who had never had any previous literary experience. Martin J. Hogan, author of *The Shamrock Battalion of the Rainbow*, has made a very interesting contribution to the permanent history of the American Expeditionary Force in

France. As Lieutenant-Colonel T. J. Moynahan testifies in one of the two prefaces to the book: "This is a simple, straightforward soldier's story, an unaffected story of the front as one famous American regiment found the front".

The famous American regiment, the old Sixty-Ninth — the 165th Infantry of the A. E. F. — gained new laurels in the world-war at a terrific cost to its gallant personnel: "Not quite two-thirds of the regiment that left home was able to be in at the finish [the home-coming parade]; the other two-thirds having paid their lives for the honor and safety of the proudest of countries, or having returned home incapacitated for further duty by reason of serious wounds".

In the parade up Fifth Avenue after the war had been won, New York went wild over the returned veterans of the Sixty-Ninth who followed the white banner bearing the 615 gold stars of their immortal dead—"each star for a valiant comrade who 'went West' in the winning of the decisive fields in France". Eight hundred of the wounded brought up the rear of the famous old regiment which had fought through no fewer than forty-four battles of the World War.

Camp training, transport voyaging, "mud-hikes", campaign rations, sheltered or unsheltered billets en route to the front, the succession of hardships which transformed these thousands of comfortably-reared American lads into fighting machines with muscles of steel, are described so graphically that every reader can visualize the daily life of every man in the Shamrock Battalion. They learned how to fight; they knew how to suffer without a murmur, and how to die like Christian soldiers. They were incredibly young, most of them—the author of the book was but seventeen years old when he enlisted; they were American-born of Irish race—what power could have resisted this bounding vitality? "In fact," confesses Corporal Hogan, "I'm afraid that most of us went to war with a feeling that New York City, if put to it, could whip the armies of the Kaiser single-handed." With this spirit nothing could stop their onrush to victory or death. "The path of the 165th in France, the way of the 'Fighting Irish', was the way of Uncle Sam's triumphs. It grew with the Amer-

ican Expeditionary Force in fighting power, and it went with this force, step by step, through its most signal battles and victories." Characteristically, "the good humor and high spirits" of these Irish-American soldiers "lasted through to the armistice, through sleeplessness, through exhaustion that seemed to make every nerve wither and shrivel, through hunger and unpleasant rations, through barrages and through charges over land swept by shells, gas and machine guns".

As the Rev. Rev. H. James M. Hanley, Chaplain of the Third Battalion of the 165th, says in his appreciative "Foreword" to the book: "Corporal Hogan's story will be found by most people a more interesting, and on many ways a more valuable contribution to the history of the Great War than the report of a Major General".

H. W.

The Right Rev. Edward Dominic Fenwick, O.P. Founder of the Dominicans in the United States; Pioneer Missionary in Kentucky; Apostle of Ohio; First Bishop of Cincinnati. By the VERY REV. V. F. O'DANIEL, O.P., S.T.M. The Dominicana, 487 Michigan Ave., N.E., Washington, D. C. Also for sale by Frederick Pustet Co. Price, \$3.50 net.

The best, as well as the most interesting, biographies are those which, in telling the life stories of their subjects, incidentally depict the times in which they lived, and the events which influenced their lives, or in which they took a more or less prominent part. Without these such a book must lack color and spirit. Father O'Daniel has followed this course in the eminently readable volume before us. It is not merely a biography; it is also a history of early Catholicity in those states with which Bishop Fenwick was specially associated, Maryland, Kentucky, Ohio and Michigan.

The book is a stately and imposing octavo of xiv and 473 pages, well bound, nicely illustrated, and printed on good paper; the bibliography copious; the index all that could be desired. There is not a dry page in the volume. Not even the casual reader can fail to be impressed with the time,

patience and labor involved in its preparation, or with the author's wide and painstaking search after original documents and first-hand sources. These he has carefully collated and studied in an effort to give the public an accurate and reliable narrative. Nor must we overlook his good judgment in culling historical data, his skill in marshaling them, his judicial mind in estimating their worth, and his clear, direct and pleasing style. Many original documents are so happily woven into the story of the good Bishop's life that they add to its charm and quicken the interest of the reader. Matters of historical criticism, in which the general reader is little interested, are wisely consigned to footnotes. It is to be regretted that the life stories of some of our American missionaries and prelates were not entrusted to such competent hands; and that we have not more such tireless workers to rescue our pioneer Churchmen from the oblivion with which they are threatened.

A charming, saintly and apostolic missionary and prelate who deserved eminently well of God and the Church in the United States, Bishop Fenwick's character has lost none of its attractiveness in the treatment of his biographer. One marvels how so delicate a man could be so constantly at his work, or undergo such travels, trials and hardships. No difficulty seems to have appalled him. Whether confronted by obstacles apparently insuperable, or in the greatest suffering, he ever preserved a consuming zeal and a sweetness of temperament that bore down all opposition, won sinners to God, or brought converts into the Church. His life will be not only a source of pleasure and edification, but also an inspiration, to those into whose hands it falls. It must rank high among our classic Catholic biographies.

H. T. S.

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THE REV. EDWARD IGNATIUS DEVITT, S.J.

(1840-1920)

BY THE REV. PETER V. MASTERTON, S.J.

In the sleepy little town of St. John, New Brunswick, November 26, 1840, Edward Ignatius Devitt, afterwards distinguished member of the Society of Jesus, was born. He came of good old Irish stock, in whom the faith was strongly implanted. Consequently no time was lost in presenting the infant for baptism . . . the parish register records the administration of the sacrament to Edward, November 28, 1840.

While Edward was yet a young boy, his father decided, for what reason we do not know, to leave New Brunswick, and together with his family he moved to Boston. Here, in the North End section of the city, which was then practically coterminous with the limits of St. Mary's parish, the Devitts took up residence. The North End section had up to the previous generation been altogether Protestant, but the opening up there in 1836 of a permanent parish gradually changed the religious complex-

ion of the area. At the time of the arrival of the Devitt family the parish had only lately been committed to the charge of the Jesuits by Bishop Fitzpatrick, and the new Pastor, Father McElroy, and his assistants were engaged in composing the differences which had arisen between two factions of the congregation, a difficulty which had grown quite serious over a span of years and had been largely responsible for the transfer of the property to the Jesuits. Under the prudent and resourceful guidance of Fr. McElroy all troubles were soon forgotten, the factions died out and the parish entered on a half century of remarkable progress.

Father Devitt's father became deeply interested in the parish and its expansion, and from the start proved himself a valuable lay auxiliary to the parish priest. In this way, Edward through the example of his father came within the circle of influence of the Fathers at St. Mary's and the gentle light of a future religious vocation began to illumine his soul. This was fortunate, for in that day St. Mary's could boast of no parochial provision for the education of its boys, and it is quite possible that, guided entirely by the harsh and wayward doctrine of the Boston Protestant Public School, Edward Devitt might easily have wandered from the path leading to the religious life.

Father McElroy who had had the honor of establishing the first Catholic free school of the country in Frederick, Maryland, did, indeed, make provision for the education of his girls. The bringing of the Sisters of Charity, and later the Sisters of Notre Dame de Namur to St. Mary's and the opening of a girls' school there were among the first acts of his pastorate. But financial difficulties precluded all hope of a boys' parochial school until the very close of Edward Devitt's elementary education. Then an incident occurred, worthy of note in

this sketch because of its important bearing on Catholic education, an incident of such an insulting and aggravating nature, that the self-respect of the whole Catholic body of Boston would have seriously suffered had not some action been taken.

On March 14, 1858, a Catholic boy in the Eliot School, a public school situated on Bennett Street, North End, was severely and cruelly flogged for thirty minutes by a teacher for refusing to recite the Lord's Prayer and the Ten Commandments as they appear in the Protestant Bible. Several others suffered a like fate, and as a consequence of this infringement on the freedom of religious belief, the four hundred Catholic boys quit the school in a body. The Rev. Bernardine Wiget, S.J., afterwards Father Devitt's friend and superior at Gonzaga College, Washington, took the situation in hand and made a direct appeal to the Men's Sodality of which he was Director, and in a short while obtained sufficient funds to provide a school of their own for these youthful confessors of the faith who had so valiantly resisted bigotry within its very breastworks. The incident is of immense importance in understanding the origin of the New England Parochial School system, though it was very many years before its full significance was appreciated.

Four years previous to the above events Edward Devitt had entered the famous Boston High School where he made the full course graduating with high honors in 1857. Throughout his schoolboy days his marvelously retentive memory had aided him greatly in his studies, and he began then the building of that immense structure of fact and statistic that afterwards was to make him a valuable and ready reference on many varied subjects, a sort of walking Jesuit encyclopedia.

From Boston High School he went to Holy Cross College, and completed the Freshman and Sophomore

years there with the same distinction that had attended his earlier studies. It was here in 1859 that he met Father Villiger, then Provincial of the Maryland Province and made application to him for entrance into the Society of Jesus. Fr. Villiger accepted the young postulant and on July 28, 1859, Edward Devitt entered the Jesuit novitiate at Frederick, Maryland. He was one of fourteen young men who entered on that day, seven of whom failed to persevere. Here, in the seclusion of the eighteenth-century Maryland village, under the guidance of the illustrious and saintly Fr. Paresce, Edward Devitt laid the foundations of a spiritual edifice which was to endure for more than sixty years.

During these years the Civil War cut across the life of the nation. The long years of acrimonious discussion and debate had finally unloosened the forces of passion and the North and South went into a bitter war. As both armies traversed the Monocacy Valley the calm routine of religious life was more than once interrupted by the tumult of war. The novices and Juniors¹ at Frederick had the thrilling experience of being called upon to attend the sick and wounded on the occasions when the house was taken over by the military authorities as a temporary Army hospital. In the midst of the fratricidal struggle, after spending two years in the study of the classics, young Devitt moved to the area of the national capital. By 1863, the year in which Edward Devitt arrived there as professor for Gonzaga College, then situated at 10th and G. streets, N. W., Washington had completely settled down to the serious business of the war. It had become eminently clear to official circles that if the city was to be freed from the fear that

¹ After two years of novitiate, two more years are spent by the young scholastic in the study of the classics during which period he is called a Junior.

had invested it since the beginning of hostilities, and if the North was to pursue the balance of the war with some hope of success, a more definite plan of military action must be developed and greater cohesion sought between political Washington and the forces in the field.

But such problems were not absorbing the attention of the tyro professor. He found his new berth in the heart of the North West section a very desirable one, and before long was hard at work instructing his classes in the rudiments of the classics and mathematics. Edward Devitt was a thorough and painstaking teacher and one who inspired and won to himself a small percentage of his students who remained loyal to him ever after in life. Years later, in his declining days at Georgetown when he was quite forgotten by the world in which he had lived, and all of his own generation gone hence, it was a solace for him to pass an occasional pleasant hour with one of the "old boys", who although weighted with age had not lost any affection for his boyhood professor.

His life as a scholastic teacher in the "Old Seminary", as Gonzaga School was then called, was typical of his whole career. Though of fearless opinion and independent view, he shunned notoriety. Hence it is not remarkable that the diaries and other records of the college at this period make no mention of his name. Perhaps his own talent for recording the necessary details as important to the future historian was not instinct in all his brethren, or to him was committed at this time the "historia Dom.", but it is disappointing to find that so capable a young scholastic goes unmentioned in the official records of these years. His own diary² on this point is of more assistance. In this we see Devitt as a

² Father Devitt kept a careful diary for the full sixty years of his religious life.

vigorous, conscientious teacher intent upon the production of a high type of Catholic citizenship. The names of all the students of this period he carefully preserved in a note book found among his effects when he died, and about each he possessed what information he deemed necessary to secure the best results from the training he was set to give.

His role and that of his colleagues was particularly hard because of the war. Washington was, on account of the government, dominantly northern in sympathy, but there was many a southern adherent within the District limits. No doubt the factious spirit found itself within the school at times and the young professor was called upon to calm the troubled waters. Certainly, some difficulty of this character was experienced at Georgetown College, Gonzaga's sister institution situated at the extremity of the North West section.

The entries in the diary during these years are more interesting than those of any subsequent period. They manifest an exuberant, progressive young spirit eager to bring home to the students committed to his charge the importance of a sound cultural education. He showed himself the opponent of what he termed "old-fogeyism", and strikes a jubilant note in an entry when he records the introduction of Quackenbush's Rhetoric at Gonzaga College.

Father Devitt spent the full six years of his teaching at the High School on G street. He had come to the capital in the midst of the war, when the forces of Lee and McClellan had fought each other to an impasse, and Great Britain was on the point of recognizing the Confederacy. When Devitt left the city in 1869, peace had come, though the gaping wounds of a nation torn in four years of strife were not nearly healed. The Great Emancipator had gone, murdered at the hands of an

assassin (and Father Devitt and the Gonzaga boys had marched in the funeral procession that bore the body to the grave) and much of the ideal for which Lincoln had fought was finding no place in the business of reconstruction upon which the country was entering.

It must have been, therefore, with varying hopes and fears about the immediate future that the young scholastic, to whom his country's history had always been of intense interest, turned his back upon Washington and sought the remote quiet of Woodstock for his final years in philosophy and theology.

1869 was the year of the opening of the new Jesuit House of Studies at Woodstock, Md., and Edward Devitt was among those enrolled in the first year of philosophy. Here for the seven years of his higher studies he lived a happy life. Whatever may be the judgment of his contemporaries on the productive period of Father Devitt's life, certainly during these years of his formative studies he enjoyed high reputation among them for solid, unostentatious piety and sound learning and scholarship.

Woodstock was new during Father Devitt's time and had much of the charm of unexplored territory and some of what the mid-nineteenth century considered the comforts of home. During the war the scholasticate had been first at Boston, leading a precarious existence, and subsequently at Georgetown College, Washington, D. C. On Tuesday, September 21, 1869, the small community of less than eighty (Father Devitt as a first-year philosopher in their midst), after some years of anxious expectancy, left the shores of the Potomac for the pretentious surroundings of the Patapsco. The homely, yet sincerely felt entry in the Theologian's Diary of that date must interest many to whom Woodstock³ is now but a dim memory:

³ Woodstock College during its fifty years of existence has graduated into the varied occupations of the Society in all parts of the world, more than eight hundred priests.

"Tuesday, Sept. 21st. Grand departure of the scholastics to Woodstock. A farewell dinner, first class in style, was given us. We bade good-bye to our brethren who had gathered on the front porch to see us off. Same day—at Woodstock. We arrived at 5:10 P. M. Rev. Father Rector and Fr. Minister met us at the front door. We found rooms prepared, and the first realizations of the long looked for home were pleasant." The following day the Rev. Angelo Paresce, Father Devitt's former Master of Novices, to whose imagination and initiative the building of Woodstock was largely due, was appointed Rector of the new scholasticate, and what might be termed the colonial epoch of Maryland Province history was definitely closed.

The faculty of Theology and Philosophy for the new "Collegium Maximum" had been recruited from the old world countries, and several of their names were to bring international fame to Woodstock during the ensuing generation. One who knew the college well at this time describes it thus :

"Blest, therefore, by Providence as is this house, with the best available talent of our European provinces, it is not less favored by nature, when we consider the advantages of its position. As to what may have been the object of the founders of the Society in expressing the wish that its scholastic youth be trained in the great centers of the Old World, we shall not stop to inquire; but as things since then have undergone a radical change and since the great Catholic universities have all but ceased to exist, there are few drawbacks and many unquestionable advantages in solitude. It favors study and a religious spirit which should go hand in hand with learning; there are charms, as we are told in youth in poetic strain, which sages have seen in the face of solitude: to these charms Woodstock can lay claim for Woodstock before all is a solitude."

Something akin to enthusiasm grasped the pen of the writer as he continued :

“ From this position the scene is indeed one to be despised by no lover of nature. The serpentine course of the Patapsco, so far down beneath us that the noise of its waters, as they dash over the rocks at the ford is toned to a gentle murmur ; the vista between the hills, whose rough contour is softened by the woodlands on their slopes ; the strip of fertile meadow at the margin of the stream ; the island with its rank growth of weeds and willows, the stream itself silvered by distance and the play of light : the pearly mist hanging veil-like midway down the valley, and the haze at the horizon, which with more than artist's skill heightened the atmospheric perspective : the stark piers of the broken bridge suggestive of scenes of violence amid one of peace and beauty, such in a few hurried strokes is the rough outline of a charming picture, simple in itself, without grandeur in complex or detail, but one on which the eye reposes with pleasure, as in it, as in all else in nature, it finds the beauty of proportion and color, it discovers the handiwork of Him who reared alikethe ponderous peaks of Matterhorn and unfolded the smiling plains of Andalusia and Touraine.”⁴

This was Woodstock as it appeared to the new Jesuit colony which settled on its brow in 1869. The half century and more that has passed since that day has not ravaged or furrowed the picture to any extent. Many of the features described above may still be identified, though the net impression of the average observer to-day is hardly as exuberant as that of the original describer. A good agricultural country, with excellent railway connections, and even possessing in its vicinity considerable quarry deposits, Woodstock, for some unknown reason, has struggled along in poverty; and the section has become an admittedly backward area of the Atlantic seaboard.

⁴ Woodstock Letters, Vol. II, “ Woodstock.”

But the progress and development of its environment was unimportant to Woodstock College. The spiritual necessities of the few surrounding Catholics were cared for by the Fathers, and in due time a typical country church was erected for them at the foot of the hill. It was at Woodstock that Father Devitt, and many another who followed him first experienced the thrill and sense of power of being able to communicate the doctrine of Christ by the spoken word to a Catholic congregation, for on Sundays the simple folk gathered from the countryside at the college for Holy Mass. This was after his ordination which occurred on Laetare Sunday, 1875, at the hands of His Grace, Archbishop Bayley. On this occasion ten others were ordained with him and Father Devitt survived them all.

Now begins the long and active career of Father Devitt. For more than thirty years he taught philosophy at Woodstock, Holy Cross College, Worcester, and Georgetown University. In the intervals he filled several executive positions,⁵ but he never displayed those gifts which constitute the organizer or great leader, and hence, though he occupied all but the very highest positions in the gift of the Society, these periods mark the more important phase of his career.

It was as the expounder and interpreter of Catholic Philosophy, and as an enthusiastic expert in American Catholic Church History, that Edward Devitt displayed extraordinary ability and learning and became known to a wide circle. Too much cannot be said, for far too little

⁵ Fr. Devitt was Prefect of Studies, Holy Cross College, 1877-79; Rector of Boston College, 1891-94; representative of Maryland-New York Province at the Procurators' General Congregation in Rome, 1902. The visit to the Holy City, the heart of the Church and the Society remained always one of the most cherished events of Fr. Devitt's life.

is known of his silent work in the classroom, or of that class of men he so well typifies, who during the last quarter of the century were engaged in the labor of instructing the chosen Catholic youth of the country in the sound principles of scholastic philosophy. And if to-day there is leaven in the mass, or certain checks are operating to restrain headstrong spirits, due tribute must be paid and credit given to the Catholic college and the men who taught there, for the function it has performed in producing the sane, conservative type of citizen, one as keenly conscious of his obligations to society, as he is persuaded of his rights and privileges therein. Even if here and there, chiefly because of the exigencies of time and place, scholarship at times suffered, it can never be said that the Catholic college departed from the basic truths upon which civil society is constructed. No equally important contribution has been made to American education in the last half-century, and it was into this indispensable work that Father Devitt and others like him cast the best years of their life and the mature fruit of the earlier years of their endeavor.

But Father Devitt enjoyed teaching. He was persuaded that this was pre-eminently the mission of the Society. His gifts of mind and temperament, supplemented by long years of painstaking scholarship, fitted him admirably for his part in the mission, for Devitt was himself beyond all else a typical educational product of the Society's distinctive curriculum. He was the first alumnus of Woodstock College to be chosen for a place on its faculty. He had in a very true sense a rounded education and in his long career was called upon to teach, at one time or another, philosophy, science, the classics, modern languages, and mathematics, and it is the greatest praise that he taught all these branches of knowledge in more than average fashion, and among

them philosophy and the classics extraordinarily well. This is his chief but not best known claim to have his name live amongst us.

For it was as an authority on Maryland Colonial History and early American Catholic Church History generally that Father Devitt became known to a wide circle of scholars. It must have been because of his early antecedents—of frontier birth and New England environment, and a natural instinct for the preservation of every document of the least importance, that there was in him a curiosity to know, and a talent to investigate the beginnings of things. Its development during the years of his studies is difficult to trace, for the reason that at no time did he devote himself to the formal study of American Church History, but, commencing as a hobby, it gradually grew to be the absorbing passion of his life.

The first productive evidences of this interest are to be found in the "Woodstock Letters," 1879-82, when Father Devitt was editor of this historical publication. In the pages of this journal, in several interesting papers he brings to light much valuable information concerning the early ecclesiastical settlements in the Maryland, Rocky Mountain, and Californian territories. Subsequently, from 1895-1913, he was a constant contributor on similar topics to the RECORDS of the American Catholic Historical Society. In the interval, in leisure moments from the classroom and the ministry, Father Devitt devoted himself to a close study of the history of the Church in America, particularly of its early foundation in Maryland. As he grew older he became the recognized authority on this subject, and he was constantly in receipt of letters and inquiries from all quarters. He was always most prompt and courteous in giving his correspondents the information desired, though few of those who thus appealed to him realized the amount of time

and labor some of their requests demanded. By work of this sort, by private correspondence and personal contact with students of American Church History rather than by historical productiveness, Father Devitt exercised an influence as a scholar. Fr. Thomas Hughes, S.J., the author of that able and authoritative work, "The Society of Jesus in North America," frequently in conversation and more than once in his volumes acknowledges his indebtedness to the profound and accurate historical knowledge of Father Devitt. It must be said, however, that like one of the greatest historical scholars of the nineteenth century, the late Lord Acton, that what Father Devitt gave to the public from his long years of research was negligible and in this respect, to many of his friends and admirers, Devitt's work was a disappointment; and yet by some of those who would criticise, his worth was too lightly appreciated. On the day of his death a prominent member of the American hierarchy, himself a historian, declared at a public meeting, "For erudition, knowledge of sources and the faculty of sound criticism, we shall not see Father Devitt's equal in our generation." During his later years at Georgetown College, through the generosity of Dr. Dudley Morgan, he was enabled to collect a special library of books relating to Maryland, and he devoted so much care and discrimination to this work, that now the Georgetown Collection of Marylandia ranks among the very best in the state. For years Father Devitt was a member of the Columbia Historical Society, the Maryland Historical Society, and the American Catholic Historical Society.⁶ In the latter organization he was quite active and in 1895 was selected by the Society to deliver one of the three public lectures

⁶ Father Devitt was also a member of The Corporation of the R. C. Clergymen, Maryland, the oldest corporation in the state.

of that year; subsequently, 1904-1909, he served as a member of the Committee on Historical Research. His contemporaries all speak of his "profound interest and accurate knowledge of American Catholic history," and in this sphere it is not too much to say his death is a serious loss. The last, and in some respects the greatest historical labor in which he ever engaged, one which he was pushing to a conclusion when death swept him away, was a history of the Maryland-New York Province of the Society of Jesus. In the construction of the work he was confronted with the problem of compressing into the space of one volume historical data that might normally have been developed into several volumes. Never possessing marked literary gifts, and being endowed only with unusual powers for investigation and not for expression, he failed here to meet the high hopes held forth by his brethren, for a complete record of the Maryland Province from the hand of the one best equipped to write it. He has, however, left the history in a high state of completion, and it is expected that in the near future the finished work will see the light.

Though of warm-hearted disposition and loyal to every human association, Father Devitt, in his personal life, occupied a somewhat isolated position among his fellows. Perhaps this was due to his own estimate of things, and the character and methods of study he adopted; but certainly his aloofness was emphasized by poor hearing and poor eyesight. With him these faculties were never keen and really inhibited much valuable work in his later years. He remarked more than once, with a touch of sadness, that it would be impossible for him to attend some important meeting where he had been bidden, for the simple reason that he would be unable to hear the speakers well and take part with quick intelligence in the discussion.

These imperfections in the physical man, together with a naturally serious disposition, made Father Devitt before his time much of a recluse, and to the generations of his brethren who came after, more of a name than a personality. Long before he became a gray-haired elderly man he was looked upon as one of the *Patres Graviore*s, whose sound, calm judgment and well-weighed expressions of opinion were listened to with respect. Being of unemotional temperament, his opinions based upon the extensive knowledge he possessed, deserved the credit attached to them, for they were not easily colored by prejudice or passion.

And this characteristic reflected itself in his spiritual life. His piety did not lie on the surface. The spiritual side of the man was so perfectly adjusted that it might almost have passed unnoticed. Yet greater praise could scarcely be given one who had been a Jesuit more than sixty years than that, he was faithful all these years to the daily spiritual exercises of his religious life. Greater fidelity than this is hard to imagine, and the source of such vitally spiritual action can only be the love of God Himself. This is the epitaph of Father Devitt and his work. He died Jan. 26, 1920, at Georgetown College, Washington, D. C., and his remains were placed to rest in the little graveyard within the college grounds.

A SKETCH OF THE WORK AND HISTORY OF THE
SISTERS, SERVANTS OF THE IMMACULATE
HEART OF MARY
1845-1920

FIRST MOTHERHOUSE, MONROE, MICHIGAN

The need of schools for the mental, moral, and religious training of youth, gave origin and permanent corporate existence to at least six new¹ Sisterhoods in the United States during a period of less than forty years in the first half of the eighteenth century. *The Mother Seton Sisters of Charity* were established at Emmitsburg in 1809; *The Sisters of Charity of Nazareth* and *The Sisters of Loretto at the Foot of the Cross*, both in the diocese of Bardstown, Kentucky, were founded in 1812; *The Sisters of Our Lady of Mercy*, Charleston, South Carolina, were established by Bishop England in 1829;² *The Sisters of Charity of the*

¹Some of the new foundations and new branches of the older Sisterhoods are the *Carmelites* and the *Poor Clares*, who were settled in the Diocese of Baltimore before the end of the eighteenth century; *Nuns of the Visitation*, established in Georgetown, 1814; the *Ursulines*, at Mt. St. Benedict's, near Boston, 1818; (their convent was burned August eleventh, 1834); there had been a Convent of *Ursulines* in New Orleans, under the French and Spanish regime, from 1727; *Religious of the Sacred Heart* at St. Michael's, Louisiana, 1818; *Sisters of St. Dominic* in Kentucky, 1822; *Sisters of Notre Dame* in Ohio, 1840; *Sisters of Providence in Indiana*, St. Mary's of the Woods, 1840; *Sisters of St. Joseph* at Carondelet, near St. Louis in 1836 (these Sisters made a first permanent settlement in Philadelphia in 1847). *Sisters of Mercy*, Mother McAulay foundation, came to Pittsburg in 1843.

²The work of these Sisters began in Philadelphia, St. Michael's School, 1833-1844. They left Philadelphia for the West with Father Donahue, their friend and patron, in 1844. See *Kenrick's Diary*, p. 221. Cf. *Kenrick Letters*, p. 171.

Blessed Virgin Mary began their work in the diocese of Dubuque in 1844; *The Sisters, Servants of the Immaculate Heart of Mary* were established at Monroe, Michigan³ in 1845.

The beginnings of these Sisterhoods under trying conditions of primitive and pioneer life, their vocation to teach, their work and results for education before a system of public schools was practicable, or even possible in most of our States, and before the "Common Schools" and the "Free Schools" of the people were spoiled by the fads and extremes of later legislation, are facts to be studied in the unwritten history of schools and education in our country. The steady growth and development of the Sisters' work, the practical ideals which they have realized, their influence on the body social, ought to serve as an index to the problem of child-training and pedagogy, . . . a problem which, thanks to anti-religious legislation, and over much meddling with the schools of the people, promises now to become a peril to the security of the state, a menace to the industrial and commercial peace of the world.

Monroe, the Cradle and first Motherhouse of the Sisters, Servants of the Immaculate Heart of Mary, was generally known in its early history as the "Raisin River Settlement." The present name dates officially from 1815. Monroe begins its Catholic history with the organization of its first Catholic congregation in 1788. The "Settlement" was then and until the "Northwest Territory" became a part of United States in 1796, under the jurisdiction of the Bishop of Quebec. The "Raisin River Settlement" was apparently attended from Detroit until 1794, when Father Edmund Burke⁴ was appointed resident pastor. Father

³ See an interesting sketch of Monroe, its troubles with *trustees* and *patrons*, by Bishop Maes of Covington, in the *U. S. Catholic Historical Magazine*, April, 1888.

⁴ Edmund Burke was chosen First Vicar Apostolic of Nova Scotia in 1817. He died in Halifax, December first, 1820 . . . aged 67.

Burke remained at "Raisin River" until early in the year 1796. In that year the care of souls in Michigan passed, together with the civil allegiance of the "Northwest Territory," under the jurisdiction of Bishop Carroll, then the only Bishop in the United Colonies. Later, 1810, Michigan belonged to the Diocese of Bardstown, until the establishment of Detroit in 1833. From 1805 to 1824 the Mission at "Raisin River" was evidently attended from Detroit, where Father Gabriel Richard, rector of St. Ann's, was doing the work of priest, patriot,⁵ schoolman⁶ and representative in Congress.⁷

In 1844, Monroe with its outmissions was given to the

⁵ After the humiliating surrender of Detroit under General Hull, August sixteenth, 1812, Father Richard was detained as a prisoner of war at Sandwich in Canada, near Detroit, until the Treaty of Ghent ended the War... December twenty-fourth, 1814. As the priest was a non-combatant, it seems that there must have been some element of religious prejudice or race-hatred to account for this long detention by the British war party in Canada.

⁶ From the printing-press which Father Richard brought from Baltimore in 1808, was issued in 1812 (before the Fall of Detroit) "*The Child's Spelling-Book or Michigan Instructor, compiled from approved authors by a Teacher of Detroit*" (dated August first, 1809). This evidently was more than a mere spelling-book. "*The Michigan Essay*," August thirty-first, 1809, contains one only advertisement... *St. Ann's School*, of which Father Richard was the Rector.

In 1817, August seventeenth, Father Richard, together with the Rev. John Monteith, graduate of Princeton, (apparently Presbyterian) organized the present University of Michigan... *Catholepistemiad*... at Ann Arbor. Mr. Monteith was President at a yearly salary of twenty-five dollars. Father Richard was vice-president at a salary of eighteen dollars.

⁷ Father Gabriel Richard was chosen to represent the Territory of Michigan in the eighteenth Congress, March fourth, 1823 to March third, 1825.

For *Speech of Rev. Gabriel Richard, Delegate in Congress, 1825*, see *Am. Cath. Hist. Researches*, January, 1889, p. 128 ss.

A manuscript copy of this Speech (For a Road from Detroit to Chicago)... Jan. 28, 1825... is in possession of the American Catholic Historical Society of Philadelphia

pastoral care of the priests of the Congregation of the Most Holy Redeemer. Rev. Louis Florent Gillet, to whom, under God, the Sisterhood of the Immaculate Heart of Mary owes its origin, was given charge of the new Redemptorist foundation at Monroe.

Father Gillet was born in Antwerp, 1813; ordained priest in 1838. During the year 1842 he was assigned for duty on the American Missions by Superiors in Belgium. He reached New York in the month of April, 1843. The residence of the Redemptorists to whom the Monroe Missions had been entrusted, four priests and two lay brothers, was fixed at Monroe; from this point as a centre, they attended ten mission-stations, three northward between Monroe and Detroit, four beyond Detroit, and three westward in the direction of Adrian. The want of schools in this district of rich farming lands extending over a radius of apparently fifty miles to the north and west from Monroe, was a serious problem.

In a letter written from France in 1891⁸ Father Gillet tells what was his part in the origin and first foundation of the Sisters—and the solution of the problem of schools “. . . forced by the need of Christian education in Monroe,” he writes, “I began this new work without much thought of the future, leaving it to God alone to bless and guide it, if pleasing to Him and useful for the salvation of souls”. . . After an earnest reminder to the Sisters to whom the letter is addressed, he tells them plainly, . . . “Your foundation is not illustrious. Your titles to nobility

⁸ Father Gillet returned to France 1848, entered the Order of Cistercians and devoted the remaining years of his life to religion in that order. This letter is written to the Sisters, Servants of the Immaculate Heart of Mary, at West Chester, Pa., from the Royal Abbey of Hautcombe, Savoy, where Father Gillet died the following year, November fourteenth, 1892.

Original French Ms. in the Archives at Villa Maria Convent, West Chester, Pa.

are poverty and obscurity. It is from these elements that God has been pleased to form the great Congregation of the Sisters, Servants of the Immaculate Heart of Mary."

Father Gillet's first intention had been to procure Sisters from Europe for his Mission, but the difficulties were insurmountable; for he says, "I had nothing to offer them but privations." And he added, "Since I cannot find the means of obtaining Sisters, I will establish some."

In 1843, the year previous to the Redemptorist foundation at Monroe, Father Gillet had given a Mission at St. Paul's Church, Grosse Pointe, Michigan. At that time, Teresa, youngest daughter of Mr. Joseph Renauld, a prominent Catholic of the place, expressed her desire of devoting herself to the service of God in whatever way He should direct. At the Renewal of the Mission in 1844, Father Gillet, finding that a year of earnest prayer and self-denial had strengthened her desire, spoke to Teresa of his intention of founding a Community of Religious Teachers at Monroe, as soon as he could procure means of providing for them. Promising to send for her, he said, "Teresa, you are the first one to whom I have spoken of entering this new Sisterhood." More than half a century later, as Sister Celestine, she loved to recall that she was the first whom God had chosen to be a Sister, Servant of the Immaculate Heart of Mary.

On the ninth of November, 1845, Teresa Renauld entered alone the humble log house that was to be the first Mother-house of the Sisters. Three other candidates had been accepted. Two of these, Mary Teresa Maxis and Charlott Schaaf, who had come from Baltimore at Father Gillet's request the September previous, had been hospitably received at the home of a Catholic family named O'Connor, some miles out from Monroe. Sister Celestine describes the meeting on the morning of their arrival, November tenth:

"We met after Mass on the tenth of November, and joyfully walked together to our long-desired but humble home. We made up some kind of breakfast from the frugal fare provided for us . . . but we rejoiced in our poverty, knowing that God would provide for us who had no other desire than to love and serve Him." Sister Celestine describes the dearth of the very necessities, furniture, cooking utensils, etc., "but," she continues, "the sacred memory of those early days has never faded away. That home was filled with life and light and love which no darkness overshadowed, no desolation made drear."

In 1845, Rev. Amadeus Rappe,⁹ afterwards, First Bishop of Cleveland, had procured from Namur, Belgium, three French Sisters of Notre Dame for his parish at Toledo.¹⁰ Father Gillet took two of his postulants to visit these Sisters, who received them kindly and gave them the pattern of their guimpe, band, bonnet and veil . . . The scapular was added later. For the first nine years the color of the habit was black; later, 1854, it was changed to blue.

Father Gillet meanwhile was writing the Rule, adapted from that of St. Alphonsus for the Redemptorists. He prescribed the same prayers, exercises, and order of the day, so far as these were consistent with the work of the new Community. The Rule was presented to Right Rev. Peter Paul Lefevre, Coadjutor to Bishop Resé and Administrator of the diocese of Detroit, who on November twenty-

⁹ See Sketch of Bishop Rappe, in U. S. Cath. Historical Magazine, Vol. II, p. 232.

¹⁰ *Sisters of Notre Dame at Toledo, Ohio, 1846-1848.* These Sisters were from the foundation at Cincinnati, established there in 1840 by a band of Religieuses from Namur, Belgium. The school at Toledo was a "Convent and Select School" . . . The Sisters remained at Toledo, 1846-1848, when "owing to a lack of support they were recalled to Cincinnati."

eighth, 1845 gave it official approbation.¹¹ On the same day the three candidates commenced a Retreat, at the termination of which on November thirtieth, Father Gillet gave the habit privately to Mary Teresa Maxis and Charlotte Schaaf, in the Chapel adjoining the Church; they received the names Sister Mary Teresa and Sister Mary Ann. The foundation was given the title, "Sisters of Providence"; this was later changed to that of "Sisters, Servants of the Immaculate Heart of Mary."

From the beginning the Institute was placed under the protection of Mary Immaculate, as Father Gillet writes:

"The reception of Teresa Renauld (Sister Mary Celestine) I deferred until the eighth of December, (1845) Feast of the Immaculate Conception, under whose patronage the newly organized Community was placed." He continues, "Never had such a ceremony been witnessed before in the city. It was a real revelation to the people; the Church could not contain the crowds eager to see the being, who to them seemed to belong to another world . . . who of her own free will, renounced all things to follow Our Most Holy Redeemer, and to have part with Him in the salvation of souls." On this occasion the Church

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DETROIT, NOVEMBER 28TH, 1845.

Dear Sisters:

The Reverend Father Louis Gillet, having favored me with the perusal of the Constitutions and Rules, designed for your Community, I am happy to say that I find them wisely conceived, easy, and very proper to attain the great objects of your Institute....

...Wherefore, after mature reflection and invocation of the Holy Ghost, we have approved and adopted them as the Constitutions and Rules of the Sisters established at Monroe in the State of Michigan....

...Hoping that you will all be steadfast and diligent in the strict observance of the Rules, that so by good works, you may make your calling and election secure, and thus inherit the eternal reward promised by God, I remain,

Your humble and devoted servant in Christ,

(Signed) *Peter Paul, Bp. Zel. Coadj. Adm. Det.*

which had just been renovated by the Redemptorist Fathers, was solemnly dedicated to Our Immaculate Mother under the name of St. Mary's.¹²

The third reception took place on May twenty-sixth (1846) when Madame Godfroy-Smyth, sister of the Mayor of Monroe, received the habit as Sister Mary Alphonsine. "Her entrance had been deferred a short time on account of the settlement of her estate . . . she was of a character firm and active and enjoyed the esteem of the entire population of Monroe."¹³ Father Gillet judged that after a short training, in the religious life, she would make an excellent Superior.

Meanwhile the work of education was advancing. The house first occupied by the Redemptorist Fathers had been remodelled and adapted to school purposes; Father Gillet had a Prospectus published in the *Monroe Journal* of December twenty-fifth (1845) which reads:

Young Ladies' Academy, Monroe, Michigan

"This Institution lately established in the city of Monroe, with the approbation and under the patronage of the Rt. Rev. P. P. Lefèvre, Bishop, Administrator of the Diocese of Detroit, is situated in the most beautiful and healthy part of the city, opposite the Catholic Church.

"This Institute combines every advantage that can be desired in a literary Institute for Young Ladies. Having been engaged for many years past in the instruction of youth, these ladies will endeavor to justify the confidence of parents who will entrust their children to their care.

¹² This Church was originally known as 'St. Anthony's. After the coming of the Redemptorists to Monroe, it was renovated and enlarged; at its dedication on December eighth, 1845, the name was changed to St. Mary's.

¹³ See Father Gillet's Letter from France, May 4, 1891.

"The plan of education together with the benefit of Christian Instruction, unites every advantage that can be derived from a punctual and conscientious care bestowed upon pupils in the branches of science suitable to their sex, and from the uninterrupted attention which is given to form the manners and principles of the young ladies and to train them up to habits of order, neatness and industry. The diet is good, wholesome and abundant; spacious grounds afford the pupils the facility of pleasant walks and useful bodily exercises. Their health is the object of constant solicitude. In sickness they are affectionately attended to, and never are they left a moment beyond the reach of inspection.

Tuition

"The branches taught are Reading, Writing in various styles, Grammar both French and English, Arithmetic, Chronology, Mythology, Polite Literature, Geography, Elements of Astronomy, Natural Philosophy, Domestic Economy, Bookkeeping by Single and Double Entry, History Profane and Sacred, Ancient and Modern, Plain and Ornamental Needlework, Bead Work, Tapestry, Lace Work, Embroidery with Gold and Silver, Painting, Worsted Flowers, Music, Vocal and Instrumental.

"The Scholastic Year commences on the first Monday in October and closes with a public exhibition and distribution of premiums on the last Tuesday in August. Pupils will be admitted for no less time than a half session.

"Terms for Boarders

Board and Tuition per session	\$70.00
Half Boarders	35.00
Washing, if done at Institute	10.00
Mending	2.00

"Terms for Day Scholars

Infant Class per quarter	2.00
Elementary School	3.00
For the more advanced	6.00
No extra charge for French.	

"Extra Charges

Vocal Music with the use of Piano	12.00
Worsted Flowers	6.00

"Boarders pay the current charges half a session in advance; day scholars, per quarter.

"For further information, apply to the Superior of the Institute. The classes will commence on the fifteenth of January."

The work of education was formally inaugurated on Sunday, January fourteenth, 1846 when Father Gillet sang a Votive Mass of the Holy Ghost in St. Mary's Church, Monroe, and preached an eloquent sermon on the benefits and blessings of Catholic Education. At the opening of classes on the following day, his most sanguine expectations were surpassed; the accommodations provided were found to be utterly inadequate to meet the demands of parents for Catholic Education for their little ones; the smaller children were therefore transferred temporarily to the little log Convent. The first day's registration showed forty-nine names; a year later it had reached one hundred forty. This marks the establishment of the first Parochial School in the Diocese outside the city of Detroit. For a time the boys remained under the care of seculars, as had been planned by Father Gabriel Richard some twenty five years earlier,¹⁴ but in 1874, they too, were confided to the care of the Sisters.

A few weeks after the opening of the Parish School at St. Mary's, six boarders were received at the Convent, which was henceforth known as St. Mary's Academy.

¹⁴ For sketch of Father Gabriel's School, see note (3) above.

Thus in the poverty and obscurity of the western wilderness was shown the seed of Catholic Education, which, nurtured by the devotion and self-sacrifice of the saintly Father Gillet and his little Community, yet depending ever on God to give the increase, has grown into a mighty tree, whose branches reach from ocean to ocean, and embrace within their sheltering protection, the children of one hundred and fifty schools in thirteen dioceses of the United States.¹⁵

The first Commencement and Distribution of Prizes took place on the Feast of St. Alphonsus, (August second), 1846. Bishop Lefevre presided, and as token of his appreciation of the work accomplished during this first, brief session, presented to the Community a statue of the Blessed Virgin.

The increased registration at the commencement of the next school year in September, necessitated the immediate consideration of a new school building. A Mission given by Father Gillet in New Orleans during the Lent of 1847, proved providential, supplying the nucleus of the building fund (\$525.00 and thirteen large boxes of furniture): this was shortly afterwards increased very materially by the settlement of Sister M. Alphonsine's estate (the Godfroy-Smyth estate). In order that the work of building might commence immediately, the second scholastic year closed in July (1847). The plans provided for a large, two-story frame structure, designed to serve both as Convent and School. Father Gillet was destined, however, never to see the completion of this long-cherished project, for he was

¹⁵ *Monroe Motherhouse*: Dioceses of Detroit, Michigan; Cleveland, Ohio.

Scranton Motherhouse: Dioceses of Scranton, Pennsylvania; New York City, New York; Syracuse, New York; Altoona, Pennsylvania; Pittsburg, Pennsylvania; Harrisburg, Pennsylvania; Spokane, Washington; Oregon City, Oregon; Boise, Idaho.

West Chester Motherhouse: Dioceses of Philadelphia, Pennsylvania; Harrisburg, Pennsylvania; Trenton, New Jersey.

recalled to Baltimore a few weeks after the opening of School, September, 1847.¹⁶

His successor, Rev. Giles Smoulders, C. SS. R., completed the building, and on the Feast of the Epiphany (January sixth) 1848, the new Convent was solemnly blessed and dedicated to its future work of education, under the patronage of Mary Immaculate. It was a few weeks before this, on the Feast of the Immaculate Conception (December eighth) 1847, that the name of the Sisterhood was formally changed from the earlier title, "Sisters of Providence" to that of "Sisters, Servants of the Immaculate Heart of Mary." The Rule remained unchanged.

Within the same month a contagious epidemic spread over Monroe and the adjacent country, so that the Fathers spent night and day ministering to the needs spiritual and temporal, of their widely scattered flock. Father Francis Poilvache, C.SS.R., who, as assistant to Father Smoulders, had been Director of the Sisters for some time, succumbed to the disease on January twenty-sixth, 1848. His is recorded as the first death among the Redemptorists in the United States.¹⁷

¹⁶ "Later Father Gillet became a Cistercian Monk. He received the Holy Habit on August twenty-second, 1858, with the name Mary Celestine. In the monastery (at Serangue) this fervent religious filled successively all the charges: Secretary, Professor of Theology and Philosophy, ... Master of Novices, and Sub-Prior. In 1878... Father Celestine... was elected Abbot... .. In 1883 he was a second time chosen Master of Novices... Besides this charge... he directed the numerous retreats of the secular clergy who came to our Monastery of Hautecombe each year. ... This was his work of predilection... .. On All Saints' Day, 1892, he received the last rites of the Church; (he died) at one o'clock on the morning of the fourteenth of November (1892)."

From letter of Rev. Marie Symphorien, Prior... written from the Royal Abbey of Hautecombe, Savoy, 1892... Original Ms. in Archives at Villa Maria Convent, West Chester, Pa.

¹⁷ Account of Father Francis Poilvache, C.SS.R. is given in letter of Father Gillet, dated February twelfth, 1848... Archives... West Chester, Pa.

A serious problem in the widely scattered farming population of the districts contiguous to Monroe, was the proper instruction and training of the children of these remote sections, and their preparation for the reception of the Sacraments. After much prayerful consideration, the Sisters determined to attempt the only tangible solution of the problem which presented itself. Arrangements were accordingly made to receive these children at the Convent for about three months of the year, during which time they could be trained for the Sacraments. This project necessitated alterations and additions in the Convent. The Sisters had no resources save prayer and an inexhaustible fund of self-denial and goodwill; the little band trusted in Providence to supply the means requisite for the furtherance of this His own work, so that in a few months they were in a position to receive the first "Communion Class." Thirty girls had assembled at the Convent by the end of July; Miss Frances Adams, daughter of the physician in Monroe, had offered her services gratuitously to assist in the good work, and on July twenty-seventh, 1848, classes were commenced according to a systematic course of instruction. The children were continually attended by a Sister, and in all respects received the attention usually accorded to regular boarders. Before they returned to their homes, they received Holy Communion, and Bishop Lefevre administered also the Sacrament of Confirmation.

This was the inauguration of the work prescribed in our Constitutions . . . "work especially dear to the Institute . . . the preparation of children . . . for the reception of the Sacraments." Further the Constitutions direct, "For this purpose (the reception of the Sacraments) children whose homes are far distant, shall be received into the Academy at the Motherhouse at as low a rate as circumstances permit." Every year thereafter the children of the outlying districts assembled at the Convent for Instructions

and for adequate preparation for the Sacraments, while those of the previous classes returned for some weeks to renew their former instruction.

On December eighth, 1849, Mother M. Alphonsine, first Superior of the Community at Monroe, was appointed by Bishop Lefevre; this had been the original design of Father Gillet, as stated in a letter written by him from France in 1891.

Once more the exigencies of time and place demanded an addition to the Convent School. With the approval of Bishop Lefevre, a frame building, forty by fifty feet, was erected to the right of the Convent. This was completed and blessed April twenty-second, 1851.

Meanwhile, though the fields were indeed 'white unto the harvest' the 'laborers were few.' Only two aspirants for the Sisterhood presented themselves during the first five years, Sister M. Philomena Whipple (niece of Mother Alphonsine) in 1849, and Sister M. Rose Soleau, in 1850. On February second, 1853, however, the Sisters had the consolation of witnessing the first reception in the Convent Chapel, when Father J. Poirier, C.S.S.R. gave the holy habit of Sisters M. Aloysius (Walters), Francis (Renauld) and Ignatia (Walker). This ceremony was repeated on February second, 1854, when Sisters M. Philomena (Laffert) and Magdalen (Martin) received the habit, and again on November fourteenth of the same year, when Sister M. Joseph (Walker) was received.

It seems a remarkable coincidence that on the eighth of December, 1854, the very day of the promulgation of the dogma of the Immaculate Conception, by Pope Pius IX, Bishop Lefevre, acceding to the reiterated requests of the Sisters, formally changed the color of their habit to blue. Up to this time the color of the habit had been black.

The little community after ten years of existence and trial, now numbered twelve members. Arrangements were

made in 1855 to have the Sisters teach in the school of the newly formed German Parish of St. Michael's, Monroe. This Church property had been originally the private home of a New York merchant. In 1852 the building and grounds were purchased by the Germans to be used for Church purposes, under the patronage of St. Michael, the Archangel, on whose feast-day that year (September twenty-ninth, 1852) the Church was dedicated. This is the first Parish School of the Sisters of the Immaculate Heart to be opened outside the original foundation at St. Mary's. Sister M. Aloysius and Sister M. Anthony, both of German descent were appointed to teach in the school. The Sisters received Six Dollars a month each for their services; they continued to live at St. Mary's, as their means would scarcely assure the support of a separate Convent home. During the same year, 1855, on November third, came a request from Rev. Henry Riviers, rector of St. Joseph's Church, Vienna (now Erie) Michigan, ten miles from Monroe. The first Mission House of the Sisters was accordingly opened in connection with the school of the parish.¹⁸ Mother M. Alphonsine was named Superior; she was assisted by Sister M. Magdalen, who taught the boys, and Sister M. Philomena who taught the girls. Both these schools prospered for several years, but both were closed when the new Missions in Pennsylvania were accepted in 1858 and 1859. St. Michael's opened again, however, in 1874, and St. Joseph's Erie, in 1915; at present both are doing excellent work for the cause of Catholic Education.

In May, 1855, the Redemptorists, upon whom the Sisters had depended for their spiritual care from the beginning, were recalled from the mission in Monroe. With the ex-

¹⁸ Schools supported by the voluntary contributions of a Catholic Congregation, were at this time usually known as "*Free Schools*" or "*Poor Schools*."

ception of a few months when Monroe had a resident priest, two long weary years of spiritual trials followed, during which the Sisters were left without the consolation of Mass and Sacraments, often for weeks at a time. The nearest resident priest was Father Riviers, at Vienna, ten miles distant; he gave them the consolations of religion whenever it was possible, but these opportunities were rare, as he too had a large territory depending upon his spiritual care. The diary of Mother Teresa tells how the Sisters frequently walked the entire distance to Vienna to hear Mass on Sundays and Holy days, fasting moreover, in order to receive Holy Communion.

The first death in the Community occurred during these early years of struggles with poverty and the trials of the trials of the spiritual life. Sister Mary Ignatia (Walker) ¹⁹ died on February twenty-sixth, 1856, after a very brief illness. To her the Sisters, Servants of the Immaculate Heart of Mary look as their standard-bearer, the first to pass from the service of the Master here, to the promised reward. Sister M. Ignatia was esteemed by her associates in the religious life as the exemplar of those virtues which ought to characterize a true teacher; the venerated memory of her sweetness and refined feeling, the influence of her gentle firmness and strength of character, her ardent love of God and Our Lady, which made her brief span of life potent for much good, are recorded by those who knew her personally, loved her and felt her loss.

In 1857, November fifth, Rev. Edward Joos was appointed by Right Rev. Bishop Lefèvre as Pastor of St. Mary's and Director of the Sisters there.²⁰ On December

¹⁹ Sister Mary Ignatia (Walker) received the holy habit, February second, 1853; made her first vows February second, 1854.

²⁰ Edward Joos was born in the village of Somergem, East Flanders, Belgium, April nineteenth, 1825. At the age of thirteen he entered the College of Thielt, West Flanders; shortly after his graduation there

eighth of the same year, Father Joos presided for the first time at a reception, that of Sister M. Egidius and Sister M. Philomena. Three other receptions followed, so that before the summer of 1858 the Community had increased from twelve to twenty-four members.

In 1858 a new field of labor was offered to the Sisters. Rev. John Vincent O'Reilly, of St. Joseph's, Susquehanna County, Pennsylvania, acting on the suggestion of The Right Rev. John Nepomucene Neumann, C. SS. R., of Philadelphia, by letter dated July second, 1858, requested the services of the Sisters for a school at St. Joseph's. This school under the direction of Father O'Reilly (who also had charge of St. Joseph's College nearby) had been opened under the care of the Sisters of the Holy Cross, November third, 1856.²¹ Both the Fathers and the Sisters of the Holy Cross left Susquehanna in 1858. The question of a new foundation outside the jurisdiction of the Bishop of Detroit, was taken up, and by letter of July twenty-eighth, 1858, Bishop Lefevre accepted the conditions proposed by Father O'Reilly; he makes the stipulation, that the Rule of the Motherhouse be observed everywhere, and that while subject to the jurisdiction of the Ordinary of the Diocese in which their work is located, the Sisters

he entered the ecclesiastical Seminary at Ghent. He was ordained in the Cathedral of Saint Bavon, June seventeenth, 1848. After a few years of labor in his native country, he was chosen for the American Missions. He arrived at Detroit in September, 1856; here he was appointed assistant at St. Ann's for one year. On November fifth, 1857, he was appointed pastor of St. Mary's Monroe, and director of the Sisters there. In 1871 he resigned the pastorate of St. Mary's to devote himself to the work of education. He was named Vicar-General in 1877. He was made Domestic Prelate by Leo XIII in 1889. He died at St. Mary's Academy, Monroe, May eighteenth, 1901.

²¹ St. Joseph's College, Susquehanna County (Chocanut Township) Pennsylvania, had been opened under the direction of Father O'Reilly in 1852. Fathers of the Holy Cross taught in this College during the early years of its brief career.

everywhere should always remain affiliated to the original Motherhouse. After completing arrangements with Bishop Neumann, by letter of August twenty-first, 1858, the Sisters took immediate steps for the establishment of the new mission.

Mother Teresa and Sister M. Aloysius left Monroe on August eighteenth (1858) for St. Joseph's Susquehanna County, to survey the ground, and if satisfactory, to arrange for the opening of the new work. On the thirtieth of the same month, the Mission at St. Joseph's was formally opened by Mother M. Magdalen, Superior, assisted by Sister M. Aloysius, Sister M. Agnes, and Sister M. Clara (a Novice). Mother Teresa returned to Monroe in October, and the following March, 1859, Sister M. Celestine and Sister M. Stanislaus were sent. They were accompanied by little Alice Hayes, a child of about nine years, who received the habit in 1867 as Sister M. Ignatia.

In March, 1859, few months after the foundation at St. Joseph's, came a proposal from Bishop Neumann for the establishment of a Novitiate and Academy at Reading, Pennsylvania. "A large mansion recently acquired by the Catholic Congregation of St. Peter's Church, in that city, was in course of reconstruction for that purpose, and, as the saintly Neumann saw it, would provide a splendid opening in a locality where the work and influence of the Sisters in the cause of Catholic Education, would offset strong non-Catholic prejudices. The new foundation was accepted, and on April fourth, 1859, Mother Teresa was appointed local Superior at St. Joseph's, to succeed Mother Magdalen, the latter to have charge of the Reading foundation. Mother Teresa was accompanied by Sister M. Ann (Schaaf) and Sister M. Ignatia (Sheeran). Later Sister M. Philomena, (known among the Sisters in the Philadelphia branch as Mother Mary,) Sister M. Rose and Sister M. Egidius came to Pennsylvania, from Monroe.

The acceptance of these two Missions in 1858 and 1859, foundations which mark the beginnings of the Sisters' work in the Dioceses of Scranton and Philadelphia, divided the Community exactly in half, twelve Sisters remaining in each division, Michigan and Pennsylvania. The opening of these two houses in Pennsylvania, resulted in a decision according to Canon Law, which was probably not contemplated when the Sisters first accepted the work in Susquehanna County. They scarcely expected a separation from the Motherhouse in Monroe. It was decided in 1859 that the two branches of the Institute were to be governed, each by its own superior, subject immediately to the Diocesan Ordinary, Detroit and Philadelphia. This legal and canonical separation did not, however, estrange hearts and affections which had been tried together in adversity, and which had learned mutual trust and love in the labor and hardships of the early foundation. Time and distance have not lessened interest in the cradle of the Sisterhood at Monroe. Love and veneration for those who first labored in patience, planned and endured, grow stronger now, when we see in results that they, under God's guiding Providence, planned and labored well.

From the time of their first foundation in November, 1845, the Sisters had lived faithful to the Rule and Ordinances drawn up originally by Father Gillet. New foundations, the directing of Missions from a Motherhouse, of central authority, made it imperative now to determine relations between new Mission foundations and the original Community at the Motherhouse.

Rev. Edward Joos (later, in 1889 Vicar-General of the Diocese of Detroit, with the title of Monsignor) was requested by the Sisters and appointed by the Bishop, to supplement particular points in the Rule, and to draw up Constitutions for the better Canonical government of the now growing Sisterhood.

The Rule revised, and the new Constitutions drawn up by Father Joos, providing for the exigencies of Mission Houses to be governed from a recognized centre of authority, were formally approved by Bishop Lefevre. The letter which testifies to this (second) Episcopal approval, bears the date, November seventh, 1861.²² There is evidence of esteem and confidence in the future work of the Sisters in the fact that the Bishop himself paid for the printing and binding of this first impression of the Rule, three hundred copies.

The furtherance of the Divine vocation to teach, was one of the persevering aims of Father Joos' life and of his life-work at Monroe. Even in the midst of the arduous duties incumbent on him in the care of St. Mary's parish, in its pioneer days, he found time to direct the educational activities of the Sisters. Their spiritual training was his

22

"PETER PAUL LEFEVRE, BY THE GRACE OF GOD AND THE APPOINTMENT OF THE HOLY SEE, BISHOP OF ZELA, CO-ADJUTOR AND ADMINISTRATOR OF DETROIT.

*"To the Sisters, Servants of the Immaculate Heart of Mary,
Health and Benediction..."*

"Whereas, the Rules and Constitutions which we on the 28th of November, 1845 approved and designed for your, then incipient, Community, were drawn up...without regard to your future increase, and more extensive usefulness, by filial establishments in other places:

"And, whereas, ... you have long since felt the want of better method and more regularity therein:

"Therefore, in compliance with your expressed wishes, with a view to your greater advancement towards perfection, and for the more permanent stability of your Institute, your worthy Director, Rev. Father Joos, has spared no pains to arrange and amend those Rules and Constitutions.

"We therefore, after mature reflection and invocation of the Holy Ghost, have approved and adopted the hereunto annexed and following Rules and Constitutions, re-arranged and amended by your aforesaid Director, . . .

"Given at Detroit, under our hand and seal, this seventh day of November, 1861."

(Signed) Peter Paul, Bp.Zel.Coadj.Adm.Det."

care and his consolation. He lived to use splendid results in the Sisters' life-work, their spirit of faith and duty, their docile firmness, self-sacrifice and prayer, crowned by success. On this foundation of faith and trust in God, he builded well a system of education, of intellectual and spiritual development, which proves its own efficiency, which can adapt itself to the exigencies of the changing years, and which keeps ever before the eyes of teachers and pupils the necessity of fidelity to God and to the ideals of Christ, the Master Supreme.

St. Mary's Home for Orphan Girls was established at Monroe in 1860, just at the time of severest trial. This seems a beautiful earnest of the unfailing trust of the Sisters in Divine Providence. In spite of the disadvantages of the time (Civil War, 1861-65) the work of the Community extended and grew in results. In 1861 the Sisters were given charge of the schools attached to the Cathedral of Sts. Peter and Paul, Detroit, also St. Joseph's and St. Anne's in the same city. In 1864, Missions and schools were opened in Adrian and Marshall, Michigan, and in Painesville, Ohio.

Mother Mary Joseph,²³ who had held the office of Superior for five years, was called to her reward on October eighteenth, 1864. Three days later, Mother M. Xavier, though only twenty-two years of age, was appointed by the Bishop to be Superior of the Sisterhood in the Diocese of Detroit. Animated only by the thought of God's greater glory, Mother M. Xavier, brave in spirit, endeavored to conceal from her associates the suffering that consumed her frame, but after two months, she was forced

²³ Mother Mary Joseph (Walker) entered the Convent at Monroe in 1854; she received the Holy habit November fourteenth of the same year. Appointed General Superior in April, 1859, to succeed Mother M. Teresa (who was made superior at St. Joseph's, Susquehanna County), Mother M. Joseph continued in office until her death. October eighteenth 1864.

to lay down the burden of office. Mother Xavier died the following April (1865)

Attached to the Holy Trinity Church, Detroit, was a Parish School; for some years the Sisters of Charity of St. Vincent de Paul had taught the girls there, but the boys had always been in charge of secular teachers. In 1867, both boys and girls were given to the care of the Sisters, Servants of the Immaculate Heart of Mary. On the twenty-ninth of January, 1868, the Sisters took charge also of the school attached to the Church of St. Patrick, Stoney Creek, (now Carleton) Michigan. Here the entire equipment consisted of one log building, which served the double purpose of a school during the week and a Church on Sundays and Holy-days. In October, 1869, a school was opened in the parish of the Holy Cross, Marine City, Michigan, and in September, 1870, at St. Mary's, Mt. Clemens, and at St. Thomas', Ann Arbor, Michigan.

By various alterations and additions, the Sisters had endeavored to make the original buildings at Monroe keep pace with the growing needs of the Community; in 1866 the accomodations consisted of three frame structures the last of which had been built principally from lumber purchased at greatly reduced rates from the soldiers' camps during the Civil War. Now Father Joos determined that the needs of the Sisters demanded a more suitable structure. He therefore planned a brick building, which was completed as he had designed, in 1869; two wings were added to this, the following year.

In 1869 the Sisters sustained a great loss in the death of Bishop Lefèvre, who for a quarter of a century had been a real spiritual father, guardian and protector, who had sustained them by counsel and encouragement, when counsel and courage were needed to carry on their work, who had given the first approval to their Rule in 1845, and again to the revised Rule and Constitutions in 1861. That

the zeal of Bishop Lefèvre for the Sisters' best interests, and his entire sympathy for the work to which they had devoted their lives, descended to his Successor, Bishop Borgess, is evidenced from the following extract from a letter addressed by the Bishop to the Sisters shortly after his installation in Detroit, 1870:

"Among the many charges of my solicitude, the happiness of my good Sisters in Christ is not the least; since they, next to my priests, are my most immediate helpers in the discharge of the ministry entrusted to me."²⁴ The seventeen years of his administration in Detroit, marked no change in his attitude towards the Community, except, perhaps, to deepen his care for the Sisterhood and his confidence in their work. These years show continued progress; new schools were opened, the standard of normal training was raised, in order to keep the Sisters as teachers, always safely above the plane of the teacher in public and secular schools, with the added poise and command of Christian and religious self-control.

With the approval of Bishop Borgess, Father Joos, in 1871, resigned the pastorate of St. Mary's, in order to devote himself more assiduously to the work of the Sisters. Through his untiring efforts, a Normal School, later recognized and accredited by the State Board of Education, was established in connection with the Mother-house in 1876. The purpose of this was to prepare and train religious teachers for the parochial schools of the diocese. The Course of Study for this Normal School was arranged according to the standard of St. Andrew's Normal College in Belgium, at that time one of the leading Pedagogical Institutes for Women in Europe. Parts of the texts for this normal course, bearing especially on the

²⁴ Letter of Bishop Borgess, dated Detroit, January twenty-fifth, 1871.

Bishop Borgess was consecrated April twenty-fourth, 1870; resigned April sixteenth, 1887; died May third, 1890.

psychology of pedagogy, Father Joos translated for the use of the Sisters; on these subjects he gave them weekly conferences.

In 1880 the east wing of the present St. Mary's Academy was begun, then the main building was added, and finally the west wing, always keeping within the resources of the Community, according to Father Joos' idea of prudent development. These buildings together with the Chapel, were completed in 1891. Later the Science Hall, Music Hall, and St. Edward's Hall, were erected and additions made to the Chapel Building in 1898. St. Edward's Hall, an imposing structure to the east of the Academy, is now devoted exclusively to the uses of the Novitiate.

Meanwhile development in the Parochial Schools was keeping pace with that at the Motherhouse and Academy. The Sisters took charge of the Holy Redeemer School, Detroit, in 1882; in 1884, St. Philip's, Battle Creek, Mich., was opened; this was followed in 1885 by St. Patrick's, Wyandotte, Michigan; in 1887 by Our Lady of Help, Detroit; in 1895, St. Stephen's, Huron or Port Huron, Michigan; and in 1897 by St. Frederick's, Pontiac, Michigan. Before the coming of the Sisters to Huron, the pastor Rev. James McManus, had for twenty-five years himself been the teacher in his own parish school, assisted at intervals, when resources permitted, by the help of secular teachers. At Pontiac the building to be used by the Sisters had been a Baptist Church; it had been purchased by the Congregation and turned to the use of a Catholic School.

The dawn of the new century brought sorrow to the Community at Monroe in the death of their spiritual Father and Director. On May first, 1901, The Right Rev. Mgr. Edward Joos, was called to his reward. He had been director of the Sisters, and Father to each and every indi-

vidual Sister and child who had come under the influence of his counsel, his life and example at St. Mary's during forty-four long years. He had guided the work of the Sisters by the quiet, unobtrusive example of his own life. He had given the first great impetus to Catholic Education, the highest in standard in the State of Michigan. He had planned and shaped the material structure of St. Mary's Academy and Convent, that today stand a monument to his practical and prudent zeal. The structure which grew under his spiritual guidance is not seen; it was built up in the heart, mind and soul of all who came under his influence, the gentle kindly influence of a spiritual Father.

In 1889, Father Joos (that year Monsignor) obtained from the Apostolic See the first approbation of the Rule and Constitutions of the Sisterhood; for years he had worked consistently to raise the standard of scholarship, to keep it, in efficiency and intellectual grasp, equal to the standard of other schools in the State. His teaching and his life pointed always to higher ideals. When in 1906, St. Mary's College for Women was chartered as a first-class College by the State Legislature of Michigan, the Sisters felt that a large share of credit and generous gratitude were due to this humble priest, to whom, after Father Gillet, they owed their formation into a regular and approved Institute.

Since 1900 fourteen schools in Michigan and three in the State of Ohio have been confided to the care of the Sisters, from Monroe. Notable among these are Holy Rosary, Detroit, 1904; and in the same city, Our Lady of Lourdes, 1913 and Annunciation, 1915. All these schools maintain excellent High Schools with four-year Classical and Commercial Courses accredited by the University of Michigan, and by the Catholic University of America at Washington.

On November thirteenth, 1913, the second canonical approval of the Rule was given, for the space of seven years;

and on November tenth, 1920, the final approbation was declared by His Holiness, Benedict XV.

FOUNDATIONS IN PENNSYLVANIA

1858 . . . 1871

There are several factors which appear now to have been contributing causes in determining the first coming of the Sisters to the Diocese of Philadelphia in 1858.

First, the Redemptorists who had been instrumental through the personal work of Father Gillet, in establishing the Sisters, Servants of the Immaculate Heart of Mary as a teaching Community, were recalled from the charge of the Monroe Missions in 1855.

Second, so far as the Sisters were to be considered under the patronage of the Redemptorists, Philadelphia, governed by the saintly Bishop Neumann (1852-1860), would be the field most favorable for the development of the new Community.

Third, the Sisters of the Holy Cross, who had been in charge of the school at St. Joseph's, Choconut Township, Susquehanna County, 1856-1858, were evidently needed for more promising work in the city of Philadelphia. These Sisters had come from Indiana in 1856, October seventh, to take charge of the Domestic Department at St. Joseph's College. On November third of the same year, several of the Sisters opened a School for Girls near the College. It was first known as St. Mary's Seminary, later changed to St. Joseph's Academy. In 1858 there were about thirty-five boarders, when the Sisters of the Holy Cross withdrew from the school. Father O'Reilly then made application to the Motherhouse of the Sisters, Servants of the Immaculate Heart of Mary at Monroe for teachers. The Sisters, as seen above, took charge of the Academy on August thirtieth, 1858.

An account of the first Reception of the Sisters, Servants

of the Immaculate Heart of Mary, held in Pennsylvania, July twenty-fourth, 1859, at St. Joseph's, Susquehanna, by the saintly Bishop Neumann is given in the *Catholic Herald* of August thirteenth of that year: It sums up briefly but adequately the conditions that greeted the Sisters when they came to Pennsylvania. It reflects on the fact that ". . . half a century ago there was naught but the wigwam of the Indian . . . along the sunny and fertile banks of the Choconut". . . Irish settlers, strong in the Faith, who had been torn from their native soil, were making new homes, and by their trust in God were in fact the future hope of the Church in America. It refers also to the humble, unassuming priest, John Vincent O'Reilly, by whose instrumentality many churches were raised, to keep alive the faith of the people in the surrounding territory, by whom also a College for Boys, a Convent, and an Academy for Young Ladies had been built. The account continues:

"The Sisters (of the Immaculate Heart of Mary) have opened an Academy for the Instruction of Young Ladies in all branches usually taught in such institutions. They moreover prepare children and adults for the reception of the Sacraments on the most moderate terms . . . thus connecting themselves ultimately with the interests of religion . . . a great desideratum in our midst."

A Notice in the *Catholic Herald* January sixteenth, 1834 further illustrates conditions in that section of the State, and shows what the desideratum was. It reflects truly what was the care of Catholics of that time for Christian education:

"We learn from authority on which we can rely, that the flourishing little village of Carbondale, Luzerne Co., Penna., contains 670 Catholic inhabitants, of which 288 are children. A Catholic Schoolmaster of good, moral character would find employment there.

The scattered Catholics of Susquehanna County who worship at Silver Lake (St. Augustine's built under the care of the Rev. Jeremias O'Flynn about 1828) do not exceed 70 families."

The account of the reception above mentioned* continues:

"A portion of the buildings intended for the Sisters will be completed in September²⁵. . . the site commanding a view of the Chocount Valley . . . Add healthiness of locality . . . proverbial, its seclusion, the competency of those who have charge of the institution, the moderate terms for which education *etc.*, are imparted, and you will have all that any Christian parents can desire as a place for thorough Christian training for their daughters."

This Academy was chartered by the State Legislature of Pennsylvania, as a corporate institution, "St. Joseph's Female Academy" on the first day of May, 1861.²⁶

²⁵ The first Convent for the Sisters was built 1855-56; the Sisters of the Holy Cross came October seventh, 1856; they opened school November third, the same year. They withdrew in 1858. The Sisters of the Immaculate Heart took charge of the Academy August thirtieth, 1858. Apparently additions were made to accommodate the increased number of pupils expected in September 1859.

²⁶

An Act

to incorporate the Saint Joseph's Female Academy.

Section I. Be it enacted by the Senate and House of Representatives . . . that James F. Wood, Thomas Kane, John V. O'Reilly, D. Donnelly, Hugh Monaghan, T. O'Reilly, John Monaghan, P. McManus, and John Laughran and their successors be, and they are hereby created into a body politic and corporate in deed and in law by name, style and title of THE SAINT JOSEPH'S FEMALE ACADEMY, and by that name shall have perpetual succession, trustees filling vacancies. . . .

Section II. That the object and design of the said corporation shall be the establishment of an Academy within the limits of Choconut Township, Susquehanna County, in which are to be taught the elementary branches of education, together with the sciences, and ancient and modern languages, . . .

Approved this first day of May, anno Domini one thousand eight hundred and sixty-one.

(Signed) A. G. Curtin."

From . . . LAWS OF PENNSYLVANIA . . . 1861, pp. 597-598.

A Novitiate was opened to which came many vocations from Philadelphia and elsewhere. The studies of the Novitiate were directed by the Reverend Professors of St. Joseph's; College and Academy became centres of high Christian moral and intellectual culture, and gave promise of abundant harvest. St. Joseph's College with its valuable Library, was destroyed by fire on the night of January 1-2, 1864. Father O'Reilly, seeing no prospect of rebuilding, reluctantly dismissed the students. The Academy remained intact, and the Sisters made strenuous efforts to continue the work, but in 1866, it was decided to abandon St. Joseph's, and to transfer the Sisters and resident students to the Academy of the Immaculate Heart at Reading, Pa.

The foundation at Reading was made at the personal request of Bishop Neuman, who doubtless wished to provide Christian education for the children of German descent in a locality where non-Catholic prejudices were strong and inveterate, where only the visible proof of lives consecrated to God, to religion, to the intellectual and spiritual training of youth, the noblest ideals of education, could counteract habits of mind which were the results more of inherited error and environment than of observation or reflection on the facts of Christian life and ideals. In March, 1859, less than a year after the first foundation in Pennsylvania, Bishop Neumann wrote to Mother Teresa at Monroe, requesting her to send Sisters to Reading. The details are given by Mother Teresa, . . . "A man who had spent a fortune in building a large and splendid house in Reading had failed, and the property had to be sold at a very low price. The Congregation (of St. Peter's Church) in Reading had acquired this property for the use of the Sisters. Right Rev. Bishop Neumann had in hand all the money necessary for the furnishing of the house, should his offer be accepted." The Mission was accepted, and Mother

Teresa was appointed Superior at St. Joseph's, Susquehanna County, to succeed Mother Magdalen, who then took charge of the Reading foundation.

Two Sisters left St. Joseph's on July twenty-fifth arriving at Reading on Thursday, July twenty-eighth, 1859. On the Feast of St. Alphonsus, (August second) four more Sisters arrived; and on the following day they took possession of their new home. The members of the original Community at Reading were Mother M. Magdalen, Sister M. Aloysius, Sister M. Egidius, Sister M. Rose, Sister M. Clara, Sister M. Agnes and Sister M. Alphonsa.

The Annals of the Motherhouse at Reading describe the spirit in which the people welcomed the Sisters in their midst:

"The people of Reading, now seeing the accomplishment of their long-cherished hopes, could place no bounds to their kindness. Provisions poured in, from all sides in great variety and abundance . . . even the Sisters' meals were brought. The children in particular showed their great happiness by all the arts their innocence could invent. They would cling to the Sisters as to their own mothers."

On the thirty-first of August (1859) three postulants were admitted, (Miss Kate Moroney, Miss Caroline Gilbert, Miss Mary Marron) all of Philadelphia. As the number of teachers was too small to meet the demands of the place, it was decided with the consent of the Bishop, that these postulants should remain at Reading to help with the teaching; a second Novitiate in Pennsylvania, was therefore opened at Reading.

On the second of September, 1859, Bishop Neumann celebrated the first Mass in the Convent Chapel and blessed the house. The most necessary arrangements, having been completed, a Select School for Girls was opened on September fifth in charge of Sister M. Egidius, assisted by Miss

Kate Moroney. A nearby building, which had been renovated for the purpose was opened as a Girls' Parish school on September twelfth; it was placed under the care of Sister M. Rose and Sister M. Alphonsa for the Senior Grades, and Sister M. Agnes assisted by Miss Mary Manning for the Juniors. On the same day, a Boys' School under the direction of Sister M. Aloysius assisted by Miss Caroline Gilbert, was opened in the basement of the Church. During the first school year, the number of children in regular attendance in the three schools was over four hundred. On December eighth, 1859, six postulants who had entered since the foundation at Reading received the habit. About one month later (January fifth, 1860) Bishop Neumann died very suddenly in Philadelphia. His Coadjutor, Rt. Rev. James Fred. Wood, succeeded to the office.

Meanwhile the schools continued in flourishing condition. The same hospitality and deep interest which welcomed the Sisters to Reading, increased rather than abated, every one endeavoring to outvie his neighbor in extending some service to the 'good Sisters.' Boarders were received from different parts of the State, also from New York. Postulants came also from Pennsylvania and the nearby States, as well as from the South. On August eighth, 1860, six postulants received the holy Habit. In order to compensate the good people of Reading, this Reception, as on a former occasion took place in St. Peter's Church. On December eighth, 1860, two postulants were received, and the six novices first mentioned, made their first vows.

February twenty-sixth 1861, marks the date of the first loss by death of the Sisterhood in Pennsylvania, that of Sister M. Ignatia (Sheeran), five years to the day after the death of Sister M. Ignatia (Walker) at Monroe. A second death occurred on July seventeenth the same year, Sister M. Rose. These two deaths made it necessary to close the Boys' School in the basement of the Church. Later the Sisters again took charge of the boys.

In 1861, three years before the burning of Old St. Joseph's, (College) a second Academy for Girls was opened by Father O'Reilly at Susquehanna Depot. With prudent foresight as to the educational development of the country, the zealous priest applied to the Court of Common Pleas of the County of Susquehanna, for the incorporation of St. Alphonsus' Academy. Due to some unexplained cause, perhaps bigotry, the Charter was granted by the Court, but under the title of "*Laurel Hill Seminary*," April nineteenth, 1862. Under the care of Very Rev. P. F. Broderick, V. G. this school has maintained the high ideals of its founders, and advanced apace with the progress of years. It ranks now among the leading High Schools and Academies of Northern Pennsylvania. It was registered by the Regents of the State of New York in 1903; by the Bureau of Professional Education of the Commonwealth of Pennsylvania, in 1916, and affiliated with the Catholic University of America, as maintaining a first-class High School in 1917.

In August, 1862, the Sisters of the Immaculate Heart accepted the care of an Academy and Select School at Haycock, Pa., one of the oldest Catholic settlements in the state.²⁷ Two Sisters from St. Joseph's, Susquehanna Co., joined four Sisters from Reading, to open this Mission, under the patronage of St. Teresa. This school was closed in 1868. The following August, four Sisters sent from Reading, took charge of the school at St. John's, Manayunk. It is interesting to note in this connection, that the first Mass said in Manayunk, was celebrated in the home of Mr. Jerome Keating, later, after many additions used as the Sisters'

²⁷ "As early as 1737... Catholics, Nicholas, Thomas, and Edward McCarthy, from the south of Ireland, located at the base of Haycock Mountain. . . . (A descendant of these) John McCarthy . . . in 1800, gave an acre of ground for the first Catholic Church in the County of Bucks. . . ." "The oldest tombstone in the Catholic graveyard of Haycock, tells of Mrs. Nicholas McCarthy who died in 1754." *Am. Catholic Historical Researches*, July, 1887, pag. 98 ss.

Convent. During the pastorate of Rev. David Mulholland (1837-61) there were several private Catholic Schools in Manayunk, notably two under the direction of Father Mulholland. One of these, in which the good pastor himself taught the children, was conducted in the Whittington home; the other, a night school for men and boys, was taught in the basement of Mr. Grill's home. Father Mulholland bequeathed his entire estate to the parish; this estate covers the ground now occupied by the Church, School, clergy residence and Parish Hall. His own house he designated as a home for the Teachers in his schools. In 1863, therefore, this house was fitted up as Convent for the Sisters, who opened a school in the basement of the Church, also a Select School for Girls, in the Convent. St. John's School has steadily increased to the present time, both in numbers and efficiency. Besides the twelve classrooms in the old school (erected in 1878), the Parish Hall (erected in 1901) contains ten classrooms, poolrooms, clubrooms, and a large auditorium. The school maintains separate High School Departments for Boys and Girls, splendid in equipment and curriculum. Both were accredited by the Pennsylvania State Board of Education as maintaining three-year combined High School and Commercial Courses.

In March 1864, the Sisters of the Immaculate Heart succeeded the Sisters of Holy Cross at St. Paul's School, Philadelphia. This school was originally opened in September, 1854 by the Sisters of the Holy Cross in the building now occupied by the Church and School of Our Lady of Good Counsel. Six Sisters came to St. Paul's from St. Joseph's, Susquehanna Co., in 1864. They lived in a few small rooms in the school building until 1869 when they removed to the present Convent. In 1898 the school was transferred to a new building erected on the grounds attached to the Convent. At this time there were ten class-

rooms in use by the pupils, among whom were a few Italian children. The rapidly increasing numbers of these immigrants, and their urgent need of religious instruction, led to the building of another new school on the ground to the rear of the Convent extending to Montrose Street. This building contains a large Chapel, Gymnasium, shower baths, and a Domestic Science Department, in addition to twenty-two classrooms, which together with those in St. Paul's School proper, accommodate at present (1920) fourteen hundred and sixty children, only twenty of whom are other than Italian.

On July fourteenth, 1864, all the Sisters by order of Bishop Wood, assembled at Reading to make their annual Retreat. The following September 1865 four Sisters from St. Joseph's Susquehanna County, opened the mission and school at St. Joachin's, Frankford; three Sisters from Reading soon joined them, and an academy was opened in the Convent. The first parish school had been a Protestant Church; the present building was erected in 1887. The enrollment has increased from the original one hundred fifty to seven hundred at present. The third school opened the same year (1864) was at Pittston (now in the diocese of Scranton). Large numbers of Irish Catholic immigrants had settled in the coal regions of northern Pennsylvania; they had no higher ambition than to transmit to their children that rich heritage of Faith which they had brought from the Isle of Saints. Under the inspiring guidance of their pastor at St. John's, Pittston, they gave so generously of their hard-earned pittance, that soon they were able to purchase a building suitable for Convent and School. Application for Sisters was made to the Motherhouse at Reading, and in September (1864) six Sisters opened St. John's Academy for Girls; later Boys under fourteen were also received. A Parochial School was formally opened in connection with St. John's in 1880, with an enrollment of

about four hundred and fifty children. Both schools have maintained a high standard of culture and refinement as well as efficiency proved by results in their pupils. Rev. E. A. Garvey (later Bishop of Altoona) who succeeded Father Finnen in charge of St. John's, obtained for the two schools combined a Charter, under the title "St. John's High School." This school is affiliated to the Catholic University of America, and listed by the Bureau of Professional Education of the Commonwealth of Pennsylvania, as a first-class High School.

St. Francis Xavier's School, Philadelphia was opened in the basement of St. Francis old Church, in 1869, by four Sisters from the Reading Motherhouse. For three years they lived at St. Paul's Convent, Ninth and Christian Streets, making the daily journey to school under unfavorable and frequently almost prohibitive conditions. On July second, 1872, the Convent was opened at St. Francis Xavier's by five Sisters, at 2330 Green Street. Later a new Convent was purchased and a school built on the adjacent property. To meet still further demands, an Annex was added to the school building. The present (1920) enrollment is twelve hundred and five pupils; the school maintains a Commercial High School two-years Course.

SCRANTON MOTHERHOUSE

1871 . . . 1920

Owing to the rapid increase of Catholic population in the northern part of Pennsylvania, which includes the upper or Luzerne field of the great anthracite coal region, a new diocese was formed in 1868, with Scranton as the Episcopal See. The Very Rev. William O'Hara, D.D., then Vicar-General of Philadelphia, was appointed first Bishop. His consecration took place on July twelfth, 1868. We know of only two Catholic schools in the new diocese, at this time, Laurel Hill Academy at Susquehanna Depot, and St.

John's Academy, Pittston.^{27a} The Sisters, Servants of the Immaculate Heart of Mary who belonged to the Diocese of Philadelphia, were in charge of both these schools. From these two Missions, Bishop O'Hara assembled the Sisters at Susquehanna Depot on August sixth (1871), where he conducted their annual retreat, of eight days. At the close of this retreat, August fifteenth, the Bishop explained to them his great desire to have a separate foundation of the Sisters for the Diocese of Scranton. He advised them to take up the cross of separation from their Philadelphia Sisters, giving them the assurance that God who is ever watchful of His own, would be to them a Father. Any Sister who wished to return to the Reading Motherhouse might do so; those who remained were to enter upon the work of the new foundation with generosity of heart for God's greater honor and glory. It is a peculiar coincidence that just as at the separation between Monroe, Michigan, and Pennsylvania in 1859, so now, there were twelve Sisters in each division, twelve Sisters remaining in the Diocese of Philadelphia, twelve choosing the new Diocese which included the first field of the Sisters' labors in Pennsylvania.

A Novitiate was opened the same year (1871) at Laurel Hill, and soon afterwards, a Boarding-School and Day School at Scranton. This new school, the first founded in the new diocese by its new Bishop, was named by him St. Cecilia's Academy. On July second, 1872, St. Cecilia's was made the Motherhouse and Novitiate for the Sisters, Servants of the Immaculate Heart of Mary in the Scranton Diocese; Mother M. Joseph (Shaughnessy)²⁸ was named first Superior. She was a woman of broad culture and lofty aims; under her direction, and through the constant encouragement of Bishop O'Hara, St. Cecilia's became one

^{27a} St. Joseph's College had been burned in 1864. The nearby St. Joseph's Girls' Academy was closed in 1866.

²⁸ Mother M. Joseph Shaughnessy was a convert.

of the recognized centres of education as well as of religious and ascetic life in that section of the State. This School was chartered in 1883; and in 1916, listed as a first-class High School by the Bureau of Professional Education of Pennsylvania.

To meet one of the urgent needs of his diocese, and in virtue of his office as shepherd of the flock and Father to all who need a father's care, Bishop O'Hara established St. Patrick's Orphan Asylum in Scranton, 1875. This shelter for the orphans of the diocese, he placed from the beginning in care of the Sisters of the Immaculate Heart. Approximately one hundred fifty children are sheltered there annually.

The following year, 1876, the Sisters purchased a large estate in Carbondale, to be used as a Novitiate and House of Studies. The Novices were transferred to this new foundation, and in September (1876) an Academy was opened there, under the patronage of St. Rose of Lima. Later, in 1902, when the Novitiate was again transferred (to the new Motherhouse Mt. St. Mary's, Scranton) the old Novitiate in Carbondale was turned into a school for boys. In 1915 the building was remodelled, new wings added, laboratories installed, new courses arranged and the school again opened as a Boarding-School for Boys.

The present St. Joseph's High School in Williamsport, owes its inception to the zeal of the late Right Rev. E. A. Garvey, first Bishop of Altoona, who brought the Sisters there to open a school in 1878. Three new schools were opened in 1882, St. Basil's, Dushore, St. Patrick's, White Haven, and Holy Rosary, North Scranton. An Academy was also opened in connection with the school at Holy Rosary, which is ranked now as an accredited High School. St. Patrick's School, West Scranton and St. John's School, South Scranton, were opened in 1887 and 1888 respectively. Both have accredited High School Courses. The first

building acquired as parish property at St. John's served the triple purpose of Church, Parish Hall, and School, while the pastoral residence was vacated in favor of the Sisters until a suitable Convent could be erected.

During Mother Frances' term of office (1877-1889) there was marked advance by the Community in higher education, especially in the training of Sisters for School work on the missions. Summer Courses of study were established at the Motherhouse, and much was accomplished in standardizing the Sisters as Teachers. Mother Mary, who succeeded Mother Frances in 1889, inaugurated a new work, that of holding annually Teachers' Institutes for the Sisters engaged as teachers in the various schools. College Extension Courses, too, were planned, and the Sisters in and near Scranton met weekly at St. Cecilia's for lectures given under the direction of Professors from St. Thomas' College.

On August thirtieth, 1890, St. Joseph's Infant Asylum was given to the care of the Sisters, Servants of the Immaculate Heart of Mary. The Asylum had been previously established by Bishop O'Hara, in charge of an association of charitable ladies of the city of Scranton, known as St. Joseph's Society. When the question of transferring this charge arose, the Sisters hesitated, on the score of its not according with the aim of their Rule. The Bishop finally solved the question by deciding, that though not in strict accord with the letter of the Rule, which specifies education, the work was in no way contrary to the spirit of the Rule . . . the "seeking of abandoned souls": the charge was undertaken. The new buildings as originally planned, were completed through the interest of Bishop Hoban in 1909. The Asylum receives Foundlings and little ones, too often of worthless parents, for whom the Sisters take the place of mothers, without distinction of race or creed.

St. Paul's, Scranton, was opened in 1892; at present it maintains an accredited High School Department. The

following year (1893) saw the opening also of St. Patrick's School at Olyphant, which has attained a standard equal in all respects to that of St. Paul's.

On the Feast of St. Alphonsus (August second) 1898, came a new call for the services of these Sisters, a call from the far distant West . . . Tillamook, Oregon. The first school opened by the Sisters in Tillamook, was attended chiefly by non-Catholics, as the Congregation was small, the Catholics in the place few. After four years of struggle in Tillamook, the Mission was abandoned, and the Sisters were given charge of the parish school of St. Laurence, in the city of Portland, Oregon.

In the meantime, the overcrowded condition of the Motherhouse at St. Cecilia's, Scranton, and the increase of aspirants for the Novitiate at St. Rose's, Carbondale, rendered the erection of a new Motherhouse imperative. In 1899 a tract of woodland (forty acres) situated on a commanding height overlooking the city of Scranton, and the surrounding country, was purchased, in the hope of erecting there a Motherhouse, Novitiate and Young Ladies' Seminary. Mother Mary was called to her reward in April of the same year, but her successor, Mother M. Crescentia immediately applied herself to the arduous work of carrying out the plans of her predecessor. Accordingly ground was broken for the new building, and the cornerstone was laid in November of the same year (1899). In August (1902), this building was completed under the administration of Mother Cyril (1901-1913). The entire cost was \$200,000. The new Seminary, Mount Saint Mary's of the Immaculate Conception, was solemnly blessed by Bishop Hoban on the Feast of the Nativity of the Blessed Virgin (September eighth) 1902.

The years which follow, mark a period of wonderful expansion for the Sisterhood, in the Diocese of Scranton. Vocations were numerous, so that many requests for the

Sisters' services both within the Diocese and outside found ready and generous response. The first of these came from the newly-formed Diocese of Altoona.²⁹ Bishop Garvey applied to the Sisters at Scranton, requesting them to take charge of the school of the Immaculate Conception in Lock Haven. The Sisters of Mercy from Harrisburg, formerly in charge of this school, had been recalled owing to the need of Sisters in Harrisburg. The Sisters of the Immaculate Heart from Scranton took charge of the school in January, 1902. The Convent at Lock Haven was larger than required for the use of the Sisters; many postulants, therefore, were sent there from Scranton in order to secure the advantage of a special training for teachers at the Lock Haven State Normal School. In this way many Sisters earned Normal School Diplomas. A second school taken over from the Sisters of Mercy who had been recalled from Altoona to the home Diocese at Harrisburg, was St. Joseph's, Renovo. This school the Sisters found remarkable for its organization and the high standard of its pupils, so that the establishment of a fully accredited four-year High School and Commercial Department was an easy task.

In 1903 came a call from the Harrisburg Diocese for the Sisters of the Immaculate Heart to take up the work of St. Joseph's School, Danville. The Sisters of Mercy had been recalled from this school also, for lack of numbers. The pastor at Danville, Rev. Michael O'Reilly, had been taught and trained at "Old St. Joseph's," Susquehanna County, and at his request six Sisters were sent to Danville.

In the same year (1903) at the earnest solicitation of Rev. T. J. Purcell, who had travelled east from his parish in the old Indian Reservation, Coeur d'Alene, Idaho, Diocese of Boise, to secure Sisters, a mission was opened

²⁹ Diocese of Altoona was established May thirtieth 1901. Rt. Rev. E. A. Garvey, first Bishop, was consecrated September eighth, 1901.

there. In a large building, formerly United States Barracks, which Father Purcell had purchased and converted into a school, the Sisters opened the Academy of the Immaculate Heart. Later they established also a Day School with High School Courses. From this Mission, many vocations have come to Mt. St. Mary's, Scranton.

In September 1904, the Sisters took charge of St. Cecilia's Parochial School, Wyoming, Pa.; also St. John's Bellefonte, diocese of Altoona. The latter school had been formerly under the care of the Sisters of the Immaculate Heart from the West Chester Motherhouse. Then came two more applications from the far west: St. Joseph's, Spokane, Wash., was opened in 1905, and St. Andrew's, Portland, Oregon, in 1908. Both are doing excellent work for education and Catholic ideals in the West. St. Leo's Ashley, Pa., was accepted by the Sisters in 1906. This school maintains also a fully accredited four-year High School Course. St. Mary's at Hollidaysburg, in the Diocese of Altoona, is one of the oldest parish schools, schools, that is, supported by the voluntary contributions of the faithful, in the western part of the State. It was opened by the Sisters of Mercy in 1853. This school was given into the care of the Sisters of the Immaculate Heart in 1908.

The first call from the Diocese of Pittsburg, came from Rev. E. F. Griffin, superior of the Pittsburg Apostolate, in 1910. In response to his request, St. Mary's of the Mount was opened in September 1910. School and Convent are ideally located on Mt. Washington. A fully accredited High School with Commercial Courses, is maintained here.

Mount Carmel School for Italian children was opened in Altoona in 1910; its well-graded Grammar and High School, together with Commercial Courses, are doing excellent work for children of Italian parentage, securing them in religion and sane citizenship for the future. All Saints'

School at Masontown was accepted in 1911; St. Patrick's at Spangler, the following year; then came another call from Pittsburg . . . St. Rosalie's, in 1913.

On account of the large registration of students from New York, at Mt. St. Mary's Scranton, it was deemed advisable in 1913, to apply for registration by the Board of Regents of that State. The following year, May twenty-ninth, (1914) the Seminary was accredited by the Pennsylvania State Board of Professional Education. During the last year of Mother Cyril's term of office, (1913) the initial step was taken towards obtaining a College Charter. The formal application was made by Mother M. Germaine, and on September eighth, 1915, Marywood College was formally organized. Twenty-eight young women were enrolled in College Classes. After various deliberations and inspections, the Charter, with privilege of conferring recognized College Degrees, was granted to Marywood College by the State Legislature of Pennsylvania, May twenty-third, 1917. The first College Commencement was held in June 1919; Degrees and Teachers' Certificates were conferred, and a class of fifty Freshmen was assured for the following September.

St. John's Home for Boys was opened at Cresson in the Diocese of Altoona, in January, 1909; later arrangements were made to receive girls also at this orphanage. The new St. Mary's Orphanage for Girls was completed at Cresson in 1917, and on September twenty-fourth it was opened for the homeless girls of the diocese of Altoona. These were then transferred from their temporary home at St. John's. The two Institutions now shelter over three hundred orphans of the Diocese.

In September 1913, the Sisters accepted charge of St. Alphonsus' School, New York City; at first they taught only the girls, who up to that time, had been in charge of the Sisters of Charity from Mount Saint Vincent's. Later

the Christian Brothers also were withdrawn, and the boys, too, confided to the care of the Sisters of the Immaculate Heart. There were many applications for the services of the Sisters during the next few years, notably Our Lady of Help, Patton, Pa., St. Bernard's Hastings, Most Holy Rosary, Syracuse, N. Y., Immaculate Conception, West Pittston, Pa., and St. Joseph's Aliquippa in the diocese of Pittsburgh.

In 1914 the Sisters were requested to undertake an important work in the interests of the Foreign Missions. Very Rev. James Walsh, Superior of the Foreign Mission Society, Ossining, N. Y., was eager to have a noble band of women known as Teresians, who had associated themselves with the work of the Foreign Missions, trained in the principles of religious life. With the approval of Bishop Hoban and of the ecclesiastical authorities in New York, three Sisters were sent from Scranton to Maryknoll. They remained there two years, to undertake the work requested, training the prospective religious in the practices of ascetic life.

The opening of St. Michael's Industrial School for the education and general training of the homeless and dependend boys of the Scranton Diocese took place on November first, 1916. The school for these boys was entrusted to the Sisters of the Immaculate Heart. It is located at Falls, in Wyoming Valley on the main line of the Lehigh Valley Railroad overlooking the Susquehanna River. The attached farm of 169 acres, is almost entirely under cultivation. The boys are trained along vocational lines in agriculture, horticulture and scientific farming, tree surgery and general orchard work. Mechanical equipments are being installed for courses in carpentry, shoemaking, tailoring, and other mechanical arts and crafts. The number of boys in the institution in 1920 is two hundred and fifteen.

Mother M. Casimir succeeded Mother M. Germaine in

1919. The first work that was presented for her approval was the management of the Casa Regina in the city of Altoona. Though a new departure in the annals of the Sisterhood, this work combines charity with education. It is the outcome of a work inaugurated originally, and advocated through the columns of a western publication, "*The Queen's Work*." It has for its object the reorganization of Sodalties with a view to making them more effectual helpers in parish activities. Casa Regina offers an ideal home for girls employed in various occupations throughout the city. The Sisters supervise the arrangements of the Home, look after the comfort of the girls, and conduct evening classes.

A short time after the opening of Mt. St. Mary's, Scranton, in 1902, the Sisters, Servants of the Immaculate Heart of Mary were called upon to undertake a work destined to secure the Faith to the children of Slovak and Lithuanian immigrants, who were coming to United States in greatly increasing numbers. Owing to their ignorance of the language and customs of the country, the loss of religion was an imminent peril to these children, unless teachers of their own nationality could be provided, who at the same time would be sufficiently familiar with the English language to give them all that the public schools could offer, together with religious instruction in the Faith. It was evident that a Slovak Sisterhood would be the only practical solution of the problem.

The Sisters of the Immaculate Heart were requested to coöperate in the carrying out of this plan for a new Slovak Sisterhood, and a generous assent was given. Accordingly on the Feast of the Presentation of Our Lady, (November twenty-first) 1903, the first three postulants for the new Institute were received into the Novitiate at Mt. St. Mary's, Scranton, . . . the "Three Marys" they were called.

Meanwhile other young girls were chosen from different Slovak parishes and placed as resident students at the Seminary. With the permission of Bishop Hoban, a distinctive habit was designed for these candidates, and on July twenty-fourth, 1906 they were clothed in the religious garb, receiving the names: Sister Mary, Sister M. Joseph, Sister M. Emmanuel (the Holy Family). The new Community was placed under the patronage of Sts. Cyril and Methodius in honor of the Apostles of the Slavish races. In 1909, Bishop Hoban during his visit to Rome, brought the cause of the Sisterhood before the Sacred Congregation for approval. On September twelfth (1909) after the Bishop's return, the first three members made their vows. So many Slovak candidates presented themselves that it was soon found possible to open schools in many Slovak parishes. They are now a well-established Community with their Motherhouse at Danville, Pa. Their Novitiate formerly located at Middletown, Pa., was removed also to Danville in 1918. They have in Community (1920) seventy-seven professed Sisters, twenty-two novices, nine postulants and four candidates. One-third of the Community is of foreign birth but all speak English. Jednota Home for Orphans at Middletown is the centre of a Slovak colony. It maintains a printing establishment for the publication of a Slovak newspaper. They have besides, sixteen Mission Houses with schools: four in Harrisburg Diocese, seven in the Diocese of Scranton, also schools at Gary, Indiana, Bridgeport, Conn.; Pullman (near Chicago) Ill.; Buffalo, N. Y.; and Vandergrift, Pa.

On the Feast of All Saints, 1905, a like foundation for similar work was begun at Mt. St. Mary's. At the request of the late John W. Shanahan, third Bishop of Harrisburg, three young Lithuanian women were received into the Novitiate at Mt. St. Mary's, with the intention of forming a Lithuanian Sisterhood for the Catholic Education of

children of that nationality and parentage, in the United States. Bishop Shanahan had laid before the Pope, Pius X, the needs of these people, and he was accorded the necessary permission to inaugurate this work. A distinctive habit was designed and the Community was placed under the patronage of St. Casimir. The first three members, Sister Marie, Sister M. Immaculate, and Sister M. Concepta, were invested with this habit, and on August twentieth, 1909, they made their first vows in the Chapel at Mt. St. Mary's. These Sisters, too, were soon in a position to accept schools. Their first Motherhouse was at Mount Carmel, Pa. in the Diocese of Harrisburg. In 1909, by Letters Apostolic, the Motherhouse and Novitiate of this Sisterhood were transferred to Chicago, where a large Lithuanian population offers an extensive field for religious training and the work of the Sisterhood.

PHILADELPHIA—WEST CHESTER MOTHERHOUSE
1872—1920

When the division of the two branches of the Sisterhood was made in 1871, separating the Sisters resident in the diocese of Scranton from those subject to the Mother House in Reading, the Sisters of the Philadelphia branch were distributed on three Missions in charge of four schools outside the Motherhouse in Reading. St. John's Manayunk, opened in 1863, St. Paul's, Philadelphia, opened in March, 1864 . . . From St. Paul's the Sisters taught also in the School at St. Francis Xavier's, Fairmount, fully two miles away, walking that distance daily, and in St. Joachim's, Frankford, opened in 1865. From these humble beginnings of less than fifty years ago, the development and growth of the Sisters' work are easily followed to the present time.

Notwithstanding the many Missions accepted from the Reading Motherhouse, and also the fact of the division of

the Diocese of Philadelphia by the creation of the Diocese of Scranton, March third, 1868, so numerous were the applicants for admission both to the Novitiate and to the Boarding-School in Reading, that the buildings were found to be utterly inadequate for their accommodation. Moreover, there was no site available for building purposes in Reading, so that the problem of more suitable location demanded immediate consideration.

In 1872, April twenty-third, a property in the Borough of West Chester, Chester County, was purchased by Bishop Wood for the Sisters, and during the summer following, the Motherhouse, Novitiate and Academy were transferred from Reading to West Chester. The *Catholic Herald*, October fourth, 1873, quotes a description given in the *State Journal* a few weeks earlier; we shall retain the text of this description:

"West Chester, August 21, 1873 . . . This magnificent Institution of learning is situated one half mile from the Court House in the Borough of West Chester. The main building is four stories high, with wings three stories each. Frontage . . . 150 feet by 47 feet deep. To these have been added 30 feet of new building.

"It was originally constructed in 1835 for a Young Ladies' Seminary. . . .Dr. Cook of Philadelphia was principal, and Mrs. Phelps . . . was chosen assistant. The Principal and Assistant not agreeing on the government of the Institution, the latter withdrew . . . the building was still unfinished . . . the workmen demanded money . . . The Workmen's Lien forced a Sheriff's sale, and Mr. Pratt Roberts purchased the building for \$21,000.

"In 1839 Roberts sold the building to Anthony Bolmar, principal of West Chester Academy, for \$24,000, including about 20 acres of land. In 1859,

Mr. Bolmar visited Europe. He returned the following year but the patronage was gone.³⁰ Bolmar died in 1861 and the school remained closed.³¹ In 1862, Col. Thomas Hyatt rented the building and opened there the Pennsylvania Military Academy. In 1865, Hyatt removed to Chester, Pa. In the same year William F. Wyers bought the property for \$34,000. He died in 1871 and the school was again rented by R. M. McClellan.

"In 1872 this property, including about ten acres, was purchased by Right Rev. Bishop Wood. . . . for \$22,000. The Sisters of the Immaculate Heart of Mary immediately removed from Reading to their new home."

Then, a lengthy description of the Sisters, their customs, their dress and their work follows. The coming of the Sisters to West Chester was formally announced by the *Catholic Herald* of July twenty-seventh, 1872:

"The Sisters (Servants) of the Immaculate Heart of Mary have already taken possession of their newly-

³⁰ Owing to the unsettled condition of the country and the imminence of War... Civil War... 1861-65.

³¹ An interesting account of Bolmar's School is taken from *Historical Collections for the State of Pennsylvania*, by Sherman Day, published 1843:

"It is one of the best regulated and most complete institutions for the education of young lads, in this part of the country. . . . It is capable of accommodating without inconvenience, 100 boys. . . . Many of these are from the south, some from Mexico, South America and West Indies. . . . Boys are fitted either for counting-room or for college. . . .

"Mr. Bolmar is a native of France and was a pupil in one of her celebrated polytechnic schools. Having been long in this country, he is an accomplished English as well as French scholar. . . ." Bolmar is buried in Oakland Cemetery, West Chester. Over the grave, on a heavy white marble slab, is inscribed—Antoine Jean Claude Brunin de Bolmar, born in Lyons, France, May, 1797, died at West Chester, Feb. 27, 1861, aged 64 years.

acquired property in West Chester, and they are now busily engaged in making the alterations necessary to render this academy suitable for the Community as well as for the young ladies who will be committed to their care. The new Academy of the Immaculate Heart is in the most healthy locality in the State. . . . The Sisters . . . will shortly commence their annual Retreat. . . . All communications should be addressed to Mother Mary Gonzaga,

Academy of the Immaculate Heart,
West Chester, Pa."

To form some conception of the alterations necessary to render the Academy suitable for the Sisters' Community and a Young Ladies' school, we need only consider that it had been used since 1839 by men and boys as a Military School. Besides, the Sisters had remained in Reading until the Academy closed there in June 1872, so that only two months remained in which to make the new Academy ready for the coming of pupils in September. One of the first pupils, now a member of the Sisterhood, tells of her coming to West Chester, September, 1872. Neither her mother, nor herself had any idea of the location of the school; this was finally determined by the discovery of a large building before which stood some fifty desks, still crated! Sister continues, however, that contrary to her expectations of a brief holiday, she found herself in a very few days seated at one of those same desks, hard at work! The Academy opened on September eighth (1872) with a registration of thirty-five boarders; before the end of the term the enrollment had reached forty-five. There was also a good number of day scholars. A large frame structure between the two wings (in the present courtyard) which had been a splendidly equipped Gymnasium for the Military Academy, afforded the young ladies much opportunity for mischief and amusement during these early days of the school. To trans-

form the barren halls of the Military Academy into the attractive Convent home and boarding-school for girls was a necessary task; and economy, diligence, and perseverance on the part of the Sisters gradually accomplished the desired result.

The new foundation was known generally in its first years as the "Academy of the Immaculate Heart;" Its present title, "VILLA MARIA," is found first in the Catholic Directory of 1876. Many desirable applicants for both Novitiate and Boarding-School were received during these early years at West Chester, and soon the school was ranked as one of the leading educational centres in that section of the State.

Meanwhile the progress in the Missions and Parish schools of the diocese kept pace with that of the Motherhouse. After the transfer of the Boarding-School to West Chester, the Academy at Reading was used as a combined school and convent. The pupils of St. Peter's Parish school, which up to this time had been conducted in the basement of the Church and a nearby building, were now brought to the classrooms of the former Academy. Though this school has not increased remarkably in the number of its pupils since 1872, owing to the establishment of many other schools and the formation of new parishes throughout the city of Reading, it has always maintained the high standard of its courses, ranking from the beginning among the best in the city. Besides the regulation Grammar School of eight grades, it maintains an approved three-year High School, and Commercial Course. In 1910 a new Convent was purchased for the Sisters, and the old one, the original Motherhouse of the Sisters in Reading, was remodelled and adapted for school purposes exclusively. In 1872, the first Monday in September, the Sisters opened a Parish School at St. Agnes' Church, West Chester. At present nine Sisters go daily from the Motherhouse to teach in this

school. A High School Department has been established, which since 1913 offers a four-year Classical Course in addition to the Commercial Courses originally maintained.

October (1875) saw the opening of a Parish School in connection with St. Patrick's Church, Norristown. Here too the basement of the Church was utilized for school purposes, until it could no longer accommodate the increasing number of pupils. Since 1912 this school has maintained a Commercial High School Course. St. Patrick's numbers among its former pupils and graduates many priests, religious and professional men.

The Sisters opened an academy for Girls in connection with St. Teresa's Church, Philadelphia in 1876; for six years previous they had come daily from St. Paul's to teach in St. Teresa's Parish School erected under the pastoral direction of Rev. Hugh Lane (1869-70). Lay teachers were employed in the boys' department of St. Teresa's until 1901, when the Sisters took charge of the entire school, girls and boys. The Academy was discontinued in 1901, when at the request of Rev. Philip R. McDevitt, the Superintendent of Parish Schools (now Bishop of Harrisburg), a Senior Centre was opened there for the purpose of providing a combined High School and Commercial Course for all pupils who had completed the eighth grade in the various schools conducted by the Sisters of the Immaculate Heart throughout the city. (At the same time four other Senior Centers were opened by the various Sisterhoods engaged in the Philadelphia Schools: Sisters of St. Joseph at the Cathedral School, Sisters of Notre Dame at the Gesu Girls' School, Sisters of the Holy Child Jesus at the Assumption School and Sisters of St. Francis at St. Elizabeth's. These five Senior Centres were maintained by the different Sisterhoods under the direction of Monsignor McDevitt until the completion of the Catholic Girls' High School in 1912, when the pupils were

transferred to that building at Nineteenth and Woods Sts. The Sisters of the Immaculate Heart were then placed in charge of the Departments of Mathematics, Drawing and History in the new Girls' High School). For nine years, also, from 1900 until 1909, several Sisters went daily from St. Teresa's Convent to teach the boys in St. Peter Claver's School for Colored Children at 12th and Lombard Sts. In 1909 both girls and boys of this school were given to the care of the Sisters of the Blessed Sacrament from Cornwells. The Sisters of the Immaculate Heart, too, went daily from St. Teresa's to the Gesu School from 1896 until 1900., when a convent was procured from them near the school. They teach the boys and the Sisters of Notre Dame from Rittenhouse Square have charge of the girls.

The Annunciation Parish School was opened in the basement of the Church in 1869, four of the Sisters walking daily from St. Paul's to teach there. Owing to the rapid growth of Catholic population in South Philadelphia, however, Rev. John MacAnany found it necessary to build a School and Convent; in 1878 the Sisters opened the Convent of the Annunciation, where they conducted a Select School also, in addition to the regular Grammar grades of the Parish School. The School in connection with the Church of the Immaculate Heart of Mary, Chester, was opened in September, 1883, under the care of five Sisters; the story of its progress is seen best in the lives of the men and women who have gone forth from its classrooms to devote their energies and talents to the service of the Master.

The Immaculate Conception School, Mauch Chunk, and St. Dominic's School, Holmesburg, were given to the care of the Sisters in 1884. In Mauch Chunk, also, as in Norristown, and the Annunciation, Philadelphia, the school was first opened in the basement of the Church until a separate building could be provided. This school also maintains a Commercial Course. The pupils of St. Dominic's, who

wish to continue after finishing the grammar grades are sent to the Catholic High School for boys or for girls in Philadelphia. St. Stephen's School, Port Carbon, opened in 1886; St. Joseph's School, Locust Gap (Diocese of Harrisburg) and St. Mark's School, Bristol, in 1888; St. Gertrude's School, Conshohocken, in 1889; and St. Mary's, Phoenixville, in 1890. Two Sisters go daily from St. Mary's to teach the children in the school attached to the Church of the Sacred Heart, Phoenixville, a school for Slovak Children. In 1892 when the Sisters took charge of St. Charles' School, Oakview, formerly Kellyville, they found that this school had been under the care of secular teachers for some years. These teachers had succeeded the Sisters of the Holy Child who first opened the school in 1863. The same year, 1892, came a second request from the Diocese of Harrisburg, this time for a school at Mount Carmel, Pa. Today the school at Mt. Carmel ranks among the best in the Diocese. Its High School has applied for affiliation with the Catholic University at Washington.

Two schools in South Philadelphia were opened by the Sisters soon after, the Sacred Heart of Jesus, in January 1893, and St. Thomas Aquinas in September 1895. For some years, St. Thomas' was one of the most promising schools under the Sisters' care, but at present almost one half of the pupils (nearly twelve hundred) are of Italian descent.

Meanwhile many important improvements had been made in buildings and grounds at the Motherhouse, Villa Maria, West Chester. In 1889, Mother M. de Chantal, (who had succeeded Mother M. Gonzaga in 1886) added two stories to the main building . . . the original "Phelps School," and later, 1840-1859 the "Bolmar School" building. Three years later, 1892, ground was broken for the new Chapel Building, which was completed and dedicated by His Grace the late Most Rev. Patrick J. Ryan, in 1894,

June tenth. The same June the "Warner Property" adjacent to the Convent, was purchased in order to prevent the passage of a street through the Convent grounds. This property included four acres of ground, and four small houses. Two of these houses were united the following year, a three story annex was built, and a boarding-school for boys opened there. This was the beginning of the St. Aloysius' Academy for boys under twelve. The Academy has now (1920) almost two hundred boarders. The old north wing of the original building (erected 1835) was razed and in its place the present solid structure of brick, extending farther north than the original wing, was built. This wing, completed 1897, was designed to serve the uses of the Novitiate. Soon after, the south wing, containing formerly Music Halls, Art Rooms and Recreation Rooms, was torn down, and the present South wing, corresponding to the Novitiate on the north, was completed in 1900. This part of the building contained study and classrooms, library, dormitories, music halls and recreations rooms, and was used as the Academy until 1914. About 150 feet in width and 60 feet in depth, between the North and South wings, remain the original walls and structure of the "Phelps,"—"Bolmar School," erected in 1835.

In 1895, a second Academy, St. Michael's, was opened at Reading, just outside the city. This was made possible through a bequest in the will of Mr. Henry Felix. An extensive farm and other resources were left by this will to found and maintain a Catholic School. The Sisters established this Academy, with the same grades and courses as Villa Maria at West Chester; but after eleven years of trial, St. Michael's was found to be impracticable, and closed in 1906.

The Sisters took charge of St. Anthony's School, Philadelphia, 1897, of St. Clement's, West Philadelphia, in 1898, and St. Ignatius', Centralia (Diocese of Harrisburg), in

1899. The last named, in the heart of the lower anthracite coal field of Pennsylvania, has maintained since its foundation a Night School for men and boys, who are employed during the day in the mines, breakers and yards, and who otherwise would be left without the advantages of education.

Mother Mary Camilla was elected in August 1904 to fill the office left vacant by the death of the revered Mother M. de Chantal eight months earlier. Two more schools were placed under the care of the Sisters during the same year, St. Francis de Sales', West Philadelphia, and the Immaculate Conception School, Germantown. Both schools are, in material building, counted among the best of modern type; both maintain, in addition to the regular eight grades of Grammar School, a two-year Commercial Course for pupils who cannot easily attend the Girls' or Boys' Catholic High School. St. Veronica's School, Philadelphia, was opened in 1894 by the Sisters of the Holy Child Jesus. When they withdrew in 1904, the Sisters of the Immaculate Heart took their place and continued their work for Catholic Education in North Philadelphia.

In January, 1906, the Sisters opened St. Cecilia's School, Coatesville, and in September of the same year St. Joseph's Reading, and Holy Family, Manayunk; in August 1907 the school of the Holy Name, Philadelphia, was given to the care of the Sisters of the Immaculate Heart; in September (1907) they took charge of the school at St. Philomena's, Lansdowne. September, 1908, marks the opening of two very large schools, both in South Philadelphia, St. Gabriel's and St. Monica's. Both are doing excellent work in the cause of Catholic education. St. Monica's at present (1920) has the largest enrollment of all the schools taught by the Sisters of the Immaculate Heart, from the West Chester Motherhouse, having gradually increased from 600 at opening to the present enrollment of almost 1600. In

September, 1920 a Commercial Class was established at St. Monica's; this step was rendered imperative by the crowded conditions at the Catholic Girls' High School, where only half the children who had passed successful entrance examinations could be accommodated. St. Bernard's, Easton, given into the care of the Sisters in 1909, has made marked progress. In a district noted for its educational activities, St. Bernard's High School, maintaining four-year Classical and Commercial Courses, compares favorably with the leading schools of that section of the state. In January, 1910, the Sacred Heart School, Lancaster, was given to the care of the Sisters of the Immaculate Heart. Previously this school had been in charge of two Sisters of the Holy Cross from the Sacred Heart Academy, Lancaster. January 1911 saw the opening of the Convent and school at St. Augustine's, Bridgeport, and September 1912 at Transfiguration, Philadelphia. The school of the latter parish, afforded accommodation for the first classes formed under the Brothers of Mary, for the West Philadelphia Catholic High School for Boys, until the new West Philadelphia High School buildings were ready for occupancy.

In September of the same year (1912) came also a request for Sisters to take charge of the Boys' School at St. Agatha's West Philadelphia, from which the Christian Brothers had been recalled at the close of the previous year. They were requested also to take care of those divisions in the Girls' School, for which the Sisters of the Holy Child, who had charge of the girls, were unable to supply the teachers. At the opening of school in September, however, both boys and girls of the entire school were placed under the care of the Sisters of the Immaculate Heart. The rapid increase in numbers soon justified the erection of a new school building; at its completion in 1918, the Girls were transferred there and the older school used exclusively for the Boys. Besides class-

rooms splendidly equipped it possesses clubrooms and a magnificent Auditorium.

The year 1913 marks the unlooked-for death of Mother M. Camilla (Superior since 1904), at Villa Maria, West Chester, 24 February, (1913). Her administration had been one of prudent and consistent progress, in material building, and in raising the intellectual standard for the work of the Sisterhood in its schools and academies; yet the personal qualities of unassumed humility and gentle firmness are points of character which endear the memory of Mother Camilla to those who knew her. By securing professors in special subjects from St. Charles', Overbrook, the West Chester State Normal School, and the University of Pennsylvania, and by the advantage of "Extension Courses," the Novitiate training school and the Mother House of Studies at Villa Maria, were maintained on a plane of efficiency quite equivalent to the best Normal Schools of the State. There is of course, the added advantage in every teaching Sisterhood of that poise and self-control which are the result of spiritual and religious training.

During the administration of Mother Camilla the land was acquired little by little (198 acres; now since the last acquisition in Sept., 1920 . . . 278 Acres) and buildings erected (completed in 1914) destined to become the present Villa Maria College. Ground was broken for the future College building on the First Friday of November (sixth), 1908. After the death of Mother M. Camilla, her successor, the present Superior, Mother Mary James, continued the same plans, both as to material structure of the buildings and higher training for the teachers of the sisterhood. Courses were followed by the Sisters in the Sciences, Arts, and Music, at the Catholic University of America, Villanova College and the University of Pennsylvania. In September 1914, the new Academy and future College at Immaculata, the main building and west

wing, were sufficiently completed for the opening of school. The girls were brought over from the Academy in West Chester, and the new Villa Maria at Immaculata began its school life and actual work for Christian education, September fifteenth, 1914. The new building was blessed, and dedicated to God and the service of Christian ideals and learning, November eighth, 1914.

After the removal of the girls from West Chester to Immaculata, the Academy of West Chester was turned to the use of a Boys' School.

This same year, 1914, another new Academy was opened, at Shenandoah, in connection with the Annunciation Parish, the Academy of the Immaculate Heart of Mary. This Institution has no resident students, but it takes up the most practical and useful branches of school work. It has High School and Commercial Courses, besides the eight grammar grades and Kindergarten. In addition there are Music, Painting, and practical needlework, plain sewing and dress-making. The enrollment for day and evening classes registered in 1920 three hundred pupils. The school at Ashland, Pa., also opened by the Sisters in September, 1914, maintains a full four-year High School course accredited by the State Board of Education. St. Joseph's School at Frackville, opened the year previous (1913). As is the custom in schools remote from Philadelphia and not having the advantages of the Catholic Girls' or Boys' High School, this school too maintains a two-year Commercial Course for pupils who have completed the eight grammar-school grades. The parish school of the Incarnation, Olney, was opened this same year, 1913.

The Madonna House at Tenth and Christian Street Philadelphia, designed and established to save the children of Italian parentage from the proselytism of non-Catholic agencies, was opened in September, 1909. Its many-sided activities were directed by Rev. J. M. Corrigan, D. D. In

September, 1914, the Madonna House was confided to the of the Sisters of the Immaculate Heart. Two Sisters direct the work. Instructions are given free in sewing, knitting, cooking and domestic usefulness. Music may be taken at a nominal sum. A kindergarten is maintained and religious instruction is given daily to hundreds of children who attend the public schools. A splendidly equipped Gymnasium is open for the use of these children.

L'Assunta House, opened under the same management in 1912, was given to the care of the Sisters in October, 1915. Its aim and purpose are similar to those of the Madonna House. An extensive playground affords recreation to thousands of children during the summer months. Both these Institutions are financed by the Catholic Missionary Society of Philadelphia.

The Catholic Home Bureau for Dependent Children opened December, 1913 at 1800 Spring Garden St., Philadelphia. Later it was transferred to its present location, 1702 Summer Street. Its purpose is to afford temporary shelter for children of derelict parents, or those who are destitute, owing to unemployment or ill-health. These children are placed by the Bureau in Orphanages or private homes where their care, education, and Christian training may be assured.

To afford more convenient accommodation for the Sisters of the Immaculate Heart, teaching in the Catholic Girls' High School, His Grace, Most Rev. E. F. Prendergast, approved the purchase in 1914, of a property at 2018 Green Street, Philadelphia. This was known thereafter as the Community House. Previous to the opening of this house, the Sisters teaching at the High School, had lived a year at St. Agatha's and a second year at St. Francis Xavier's Convent. In 1915 St. Raphael's, West Philadelphia, was opened; this was followed in 1916 by St. Joseph's, Collingdale, St. Rose's, Eddystone, and St. Monica's, Berwyn. For

some time after the opening, the Sisters teaching at St. Rose's and St. Joseph's lived at the Convent of the Immaculate Heart Chester, and St. Philomena's, Lansdowne respectively, the Sisters teaching at St. Monica's, Berwyn, still make that their home at Villa Maria, Immaculata. St. Mary's, Coaldale, and St. Katherine's, Wayne opened about the same time, (1916). All these schools maintain Commercial High School two-year courses, in addition to the regular eight grammar grades.

In 1917 the Sisters of the Immaculate Heart took charge of three more schools, The Blessed Virgin Mary School, Darby, St. Anne's, Lansford, and St. Edmond's, Philadelphia. 1918 saw the opening of a small school at Wyndmoor, Pa., and in September 1919 St. Laurence's, Highland Park was given to the care of the Sisters. Since this time also, (September 1919) two Sisters from St. Peter's Convent, Reading go daily to teach the children of Sacred Heart Parish, Wyomissing, (West Reading).

The same year (1919) saw the acceptance by the Sisters of the Immaculate Heart, of a work, which though not hitherto undertaken, is in no way contrary to the spirit of their Rule . . . the care of two Day Nurseries, attached to the Parishes of St. Anthony's and St. Monica's respectively. The purpose of both these charities is to care for motherless children, and for those children whose mothers are employed during the day. These little ones would otherwise be placed in the non-Catholic nurseries of the district. They are left in care of the Sisters usually from 8 A. M. until 5 P. M.; their ages range from one year to twelve or fourteen. The children of school age attend the parochial schools, returning to the Nursery for their dinner. Both Nurseries are maintained at the expense of the parish.

September 1920 saw the acceptance of St. David's School, Willow Grove, and St. Charles' School at Cornwells. The Sisters teaching in these schools live at Olney and

Bristol, respectively, though at present (December 1920) the Convent attached to St. David's is ready for occupancy by the Sisters. St. James', Pennsgrove, and St. Joseph's, Bound Brook, both in the Diocese of Trenton N. J., have been accepted; and the Sisters will open these schools in January, 1921. In September 1920, also the Sisters took charge of two High School Annexes for Boys, attached to St. Teresa's and St. Thomas' Schools respectively. The purpose of these Annexes is explained in the Archdiocesan School report for 1919-20; "Following the plan resolved upon by the Diocesan School Board, to provide accommodations for the increased number of applicants at the Roman Catholic High School for Boys, six annexes have been established in different parts of the city . . . the classes are taught by members of the Communities in charge of the schools where the annexes are located."

The old Villa Maria Academy at West Chester had been chartered in 1872. This charter, however, could not be transferred when the pupils and their teachers were removed to Immaculata, seven miles distant, in 1914. Accordingly after an inspection in 1916, the new Villa Maria Academy at Immaculata, was accredited by the Bureau of Professional Education of Pennsylvania, as maintaining a first-class High School whose diploma is acceptable at any standard College in satisfaction for entrance requirements. It had been affiliated to the Catholic University of America in 1915 . . . But the aim was still higher . . . Like their Sister-branches at the Monroe Motherhouse and in Scranton, the plan was to make Villa Maria at Immaculata a Catholic College for Women, an Institution which is recognized by the State as giving all that non-Catholic Colleges can give in the Sciences and Art, which adds the necessary equilibrium of a finished education, . . . right ideas about God and His creatures, about Christ and the Church, a Christian standard of learning. In February

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(the 23rd) 1920 the first steps were taken towards securing a College Charter. Inspections of the buildings, library, laboratories and general equipment were made by officials appointed from Harrisburg, in September (1920). At a Meeting of the Council of Colleges and Universities of the State of Pennsylvania held in Harrisburg, October sixth, 1920, it was decided that some details of supplementary information be required before the Charter could be granted. Two members of the Council, the President of Villanova College and the Provost of the University of Pennsylvania, were appointed to visit Villa Maria, and to report to the Council at its next Meeting. The points of information required were accordingly verified, and at the meeting of the Council, November twelfth, 1920 the Charter granting full powers to confer degrees, in the recognized branches of higher education, was given to Villa Maria College.

Monroe Motherhouse

College... Chartered by the State... Michigan	1
Academies, Boarding Schools	2
Schools	39
Maintaining High School Courses	32
Maintaining Eight Grammar Grades	7
St. Mary's Home for Orphan Girls	1
Number of Sisters in Community	524

Scranton Motherhouse

College... Chartered by the State... Pennsylvania	1
Academies	7
Boarding Schools	3
Day Schools	4
Schools	30
Maintaining High School Courses	19
Maintaining Eight Grammar Grades	11
Other Activities...	
St. Patrick's Orphanage, Scranton	
St. John's Home for Boys, Cresson	
St. Mary's Home for Girls, Cresson	
St. Michael's Industrial School, Falls	
St. Joseph's Foundling Home, Scranton	
Casa Regina... Home for Working Girls, Altoona	

Number of Sisters in Community	495
<i>West Chester Motherhouse</i>	
College... Chartered by the State... Pennsylvania	1
Academies	3
Boarding Schools	2
Day School	1
Schools	65
Maintaining High School Courses	32
Maintaining Eight Grammar Grades	33
Other Activities ...	
Catholic Girls' High School, Philadelphia	
Department of Mathematics	
Department of History	
Department of Drawing	
High School Annexes for Boys ...	
St. Thomas', Philadelphia	
St. Teresa's, Philadelphia	
Catholic Home Bureau for Dependent Children, Philadelphia	
Madonna House... Settlement Work for Italians, Phila.	
L'Assunta House... Settlement Work for Italians, Phila.	
Day Nurseries	
St. Anthony's, Philadelphia	
St. Monica's, Philadelphia	
Number of Sisters in Community	896

PREPARED AT

VILLA MARIA COLLEGE,

IMMACULATA, PENNSYLVANIA, BY SISTER MARIA ALMA, C.I.M.

HISTORY OF CATHOLICITY IN NORTHAMPTON COUNTY, PENNSYLVANIA, FROM THE EARLIEST TIMES TO THE PRESENT. A. D. 1737-1920

By the REV. JOHN E. McCANN, Rector of St. Bernard's, Easton

EARLY DAYS IN NORTHAMPTON COUNTY—ORIGINAL CATHOLIC SETTLERS—EARLY PERSECUTIONS

Catholicity has always been both a fact and a factor in Northampton County. This is true of the earliest days, as the county was originally constituted in 1752, and of today when it is delimited by the latest partition, that of 1843. For while it was yet a part of Bucks County, and as early as 1737, Catholics were living within the confines of Northampton County.

It is recorded in the Bucks County legal records that Thomas and Richard Penn sold 500 acres of land at the eastern base of Haycock Mountain, Bucks County, contiguous to the present Northampton County lines, to Nicholas, Thomas, and Edward McCarthy, whose Catholic descendants still are a credit to the Church both in Bucks and Northampton Counties.

These early Catholic settlers came to these parts with the influx of southern Irish mentioned by Logan in his report to Gov. Loud. An old deed in possession of Henry McCarthy, shows that under warrants dated March 11, 1737, land was also conveyed to Edward McCarthy, April 19, 1738, described as bounded by land of Thomas McCarthy et al. A tombstone in St. John Baptist's cemetery at Haycock bears witness that Nicholas McCarthy, there buried, died in 1750 at the age of 80 and his wife in 1754 at the age of 70. Henry McCarthy, mentioned above, is the great great grandson of the pioneer Edward McCarthy.¹ There

¹ Cf. "History of the Church at Haycock, Pa.," *Amer. Cath. Hist. Researches*.

is also a record of a deed made out to Felix McGee August 2, 1745. It was in the home of these McCarthys and of their descendants that Catholic services were conducted in earlier times and thither Catholics of the lower sections of Northampton county repaired to hear Mass and receive the sacraments till missions and stations were founded throughout Northampton county by the missionaries from Goshenhoppen, in Berks County, subsequent to 1752 when Northampton County came into being. Up to 1829, when St. Bernard's churchyard and burial grounds at Easton were procured by Rev. John FitzPatrick, Catholics brought their dead to Haycock for interment. There the earlier colonists of the lower end of Northampton county rest in the Lord, in ground donated by the McCarthys for church and burial purposes.

Catholic Pioneers

It is well established that no body of Irish emigrants (or other nationals for that matter) ever left Europe without its Catholic representative or group. Accordingly those groups chronicled as exclusively Scotch-Irish Presbyterians, who located in Bath, Bangor, Mount Bethel and other interior towns of Northampton County, all had a few Catholics with every contingent; they did not all remain faithful, due to lack of religious facilities, and the absence of spiritual guides and to other causes that are wont to influence weak human nature; however, the majority did persevere. Of those who did not, many converts have in the meantime been received from among their descendants, for a "drop of blood goes far". That the Catholic pioneers who came into Pennsylvania were men of ability is attested by such non-Catholics as William Penn and Parsons, the surveyor of the town of Easton, Northampton county.² Penn describes John Gray, alias Tatham, as a

² Cf. Kirlin, *Catholicity in Phila.*; Heller, *Easton from a Trolley Car*.

"scholar," and as "ye Catholic gentleman," while Parsons calls Paul Miller, the Easton innkeeper, "the most prudent, understanding man in Easton, whether English or Dutch." The early schoolmasters in Allentown and other Northampton county towns, in earlier times, were Irish refugees whose only crime in the land they fled was that they attempted to impart an education to the youth of their native land, which under the English penal code was treason. Whatever education was procured by the youth of Northampton county in earlier times was secured through these refugees who were furnished with only primitive equipment.

The early Catholic pioneers were patriotic, peaceful and progressive; yet they were deliberately snubbed, frequently maligned and at best tolerated. "There was," writes Weaver,³ "great opposition to the Catholics in early times." He himself dismisses the subject of the Catholicity of Easton with this comment and the mere mention that, "in 1836 they became strong enough to build a church in Easton." Heller, in his *Historic Easton from the Window of a Trolley Car*, is just as silent; but he explained to the writer that Catholics themselves were to blame, as they took no steps to compel the chronicling of their doings. It must be recalled, however, that in earlier times the Penal Code was in force, and to be a "professed and open Catholic," like Paul Miller, for instance, meant discrimination; and Catholics naturally did not stand in the limelight; and their observances were, of necessity, under cover, and they themselves were forced into retirement.

The First Flower

The first Catholic born and baptized in these parts was John McCarthy, while Northampton county was still a part of Bucks. He was the son of Edward McCarthy, to whom

³ Cf. *The Forks of the Delaware*.

Thomas and Richard Penn sold land in Haycock, March 11, 1737. He was baptized at Haycock, May 27, 1742, ten years before the new county of Northampton was carved out of Bucks. The baptismal record appears in the register preserved at the Blessed Sacrament Church, Goshenhoppen, now Bally, Berks county, from which place all northeastern Pennsylvania was cared for spiritually by Rev. Theodore Schneider, S.J., from 1741 until his death in 1764; here may be found the birth and baptismal records of all Catholics born within the confines of Northampton county, and baptized up to 1828. In that year priests from Milton came, and in 1833 all Northampton, then including the present Monroe and Carbon counties, was constituted one parish with Bucks; and all subsequent records were kept at St. John the Baptist's Church, at Haycock, Bucks County. St. Bernard's, Easton, was dedicated in 1836, and private records were kept by priests serving it and the county. As separate parishes were organized, new sets of records were of course opened. Those preserved at St. Bernard's, Easton, date back to 1847, but those from March, 1888, to January, 1893, are missing entirely. The Goshenhoppen record is entitled by Father Schneider, "A Book of Those Baptized, Married and Buried at Philadelphia, Maxetani, Magunshi and Tupelhuken, Begun, A.D. 1741." From Father Schneider's Register we learn that Magunshi and Maxetani were among the first Catholic settlements in these parts (they are now in Lehigh county). We read elsewhere that, "Magunshi and Maxetani are in the most populated section in Northampton county, they are now in the new St. Catherine of Siena Parish, West Allentown—hence we are not surprised to find the following petition addressed by the Catholics of that section to Lieut.-Gov. John Penn, September 25, 1767, for permission and a license to collect money towards the building of a church

at Northampton Town, near Allentown, where the material for its erection was already provided :

1767 A. D. PETITIONS OF ROMAN CATHOLICS OF NORTH-
AMPTON COUNTY TO THE HON. JOHN PENN., ESQ.,
LT.-GOV. OF THE PROVINCE OF PA.

The Petitions of the Congregation of Roman Catholics of the town of Northampton and other places adjacent, Humbly showeth : That your petitioners are about to build a church for worship in the Town of Northampton, and have already provided material for putting the design in execution. But we fear the inability of your petitioners is likely to render their good intentions fruitless, unless they are at liberty to ask assistance from charitable and piously disposed people. They therefore humbly entreat your honor to grant them a license for the said purpose ; whereby they may have the peaceful and quiet enjoyment of their religion according to the laws of the province, and reap the Benefit of those privileges granted them by your honor's Benevolent ancestors. And your petitioners as in Duty bound, will ever pray for your Honor's and Family's Welfare.

JOHN RITTER,
J. G. KNAP, & OTHERS.⁴

Under date of September 25, 1767, Justice of the Peace James Allen, John Jennings, and Lewis Kloiz recommended the granting of this petition. The John Ritter who signed this petition is probably Father John Baptist de Ritter, the Belgian missionary who succeeded Father Schneider. We have authentic documents to show that he celebrated Mass both at Allentown and Easton in 1767, 1769, and 1771, at the home of John Houcki in the latter, and at that of Francis V. Cooper in the former place.⁵ He continued to

⁴ Cf. *Northampton County Court Records*.

⁵ Cf. Jno. Gilmary Shea.

visit these places till his death in 1787, and was the missionary of the Revolutionary period of our country's history. It is well established, therefore, that the first Catholic settlement of any consequence within the confines of Northampton county was within the district now comprised by Lehigh county and principally around Northampton Town, the present Allentown, and contiguous territory; Magunshi, Maxetani, and Hockendauqua; and the first log church built was the one mentioned in the petition, somewhere in the territory covered by the old Northampton Town of pre-Revolutionary times. We are certain that two of the original inhabitants of Easton were Catholics, Paul Miller and John Fricki. Both felt the sting of discrimination and persecution. Miller conducted a stocking weaving establishment in Easton in 1754. He was an intimate friend of Parsons, with whom he made many business deals, though "they quarreled finally and Miller moved back to Philadelphia." He lived on Northampton street near Fourth (Hamilton), and owned the site of the Central Hotel; which ground he leased to Adam Yohe for his hotel. Notwithstanding his eminent fitness, he was disqualified, solely on account of his religious belief and profession. Parsons wrote thus to Thomas Penn in reference to the school position: "It seems to me quite necessary that there should be school masters Paul Miller, it appears to me, in all his conduct here, is the most prudent, understanding man in Easton, whether English or Dutch, *but he is a professed Roman Catholic*, which is, I imagine, an *insuperable objection to him*."⁶ On June 16, 1752, Miller procured one of the first hotel licenses issued in the country, but the following year John Fricki met with a remonstrance and was denied a license *because he was a Catholic*. The following is the petition presented against Fricki: "To the Worshipped, the Justice, the

⁶ Cf. Heller, l. c.

Justice of the Court of General Quarter Sessions of the Peace, held at Easton, for the County of Northampton, June 18, 1755. The petition of divers inhabitants of said town and others humbly sheweth: that your petitioners are very apprehensive, your worships have been greatly imposed upon in granting recommendation to his honor, the governor, for sundry Roman Catholics out of allegiance of his present majesty, our most gracious sovereign, for keeping public houses in this town, when those who profess the Protestant religion have been rejected; that your petitioners humbly conceive this practice may have pernicious consequences at this time, when an open rupture is now daily expected between a Roman Catholic powerful and perfidious prince and the crown of Great Britain; *as the Romans* have hereby a better opportunity of becoming acquainted with *our designs against them* and are hereby enabled better to discover those designs and render them abortive. Your petitioners therefore pray that your honors make proper inquiry into this matter and grant such redress as the circumstances may require and your petitioners will ever pray, *etc.*"⁷

Jasper Schull, whose hotel was diagonally across from Miller and Anderson's hotel, was one of the petitioners against Fricki. In consequence of this petition, Fricki was refused the recommendation. The petition is thus endorsed: "John Fricki is not allowed a recommendation, *etc.*, *being a Roman Catholic.*"⁸ In spite of this discrimination against them, Miller and Fricki showed their broadness by contributing, July 30, 1755, to the combination school, and church (where they were likewise taboo), the sum of £-1 6s. each, notwithstanding that it was expressly stipulated that this school was for the education of "*English Protestant youth and that it could be used by any protestant minister.*"⁹

⁷ Cf. *County Court Records*.

⁸ Cf. *Official Records*.

⁹ Cf. *Conti-History*.

About this time occurred the defeat of Braddock, and in 1757 came an official investigation of the number of Catholics in the province. In answer to Laud's Inquiry, Father Theodore Schneider, who had charge of all the Catholics of Northampton county, reported that there were exactly one hundred and fifty-nine of them in this county, which was as yet intact, as originally constituted in 1752. There were in reality almost double this number, for then, as now, children under twelve years of age were not considered by the civil authorities as members of the church. Of those reported, one hundred and thirty were Germans and twenty-nine were Irish, about evenly divided as to sex. After Braddock's defeat, the country lay from 1755 to 1757 at the mercy of the Indians, and with the impending hostilities between France and Britain an alliance of the Catholics with France was greatly feared, hence they were forbidden to bear arms. but were taxed for their "exemption" (!) from service. To this fear was added the fact that many of the Indians were Catholics, having been converted by the French missionaries. Naturally the English Penal Code, which was ruthlessly enforced against them, was not calculated to make the Catholics very enthusiastic about the continuance of England's power in the new world. However, Laud's inquiry showed a gross exaggeration of the Catholic strength, and, as usual, proved the report about the storage of arms in the Catholic churches of the county and elsewhere to be a base calumny often since repeated and by some firmly believed. During the Revolution, the Germans of the country took little interest in the fight, solely because the politics of the controversy were not clear to their mind, but not one of these German or Irish Catholics nor one of the Catholic priests became a refugee or sought English protection, *and none became a Tory.*

As the English-speaking people in Northampton county were comparatively few in the days of the Revolution, and

as English and Irish Catholics were fewer, their contribution to the fighting forces of the Continental army was necessarily small; and the Germans, irrespective of their faith, not understanding the controversy, played only a minor part in Northampton county. How different in 1861 and 1917! In 1812 the war was practically all over before anybody in the county had a chance to join the issue.

THE FOLLOWING KNOWN DEAD OF THE CIVIL WAR
LIE IN EASTON CATHOLIC CEMETERIES

The first Catholic priest to visit Pennsylvania was Rev. John Pierron, who in 1693 found persons thirty years old who had never received baptism. Rev. Thomas Harvey (who assumed the name of Smith to escape the Penal Code) was, before the formation of Northampton or of Bucks County, chaplain to the Catholic Governor of New York, Dongan, (the New York Highway to the West passed through Northampton county). In remotest time Catholics had to depend on the Jesuits of Bohemia Manor, Maryland, for their religious consolation. These Jesuits may have visited Northampton county, for they knew of the presence of Catholics here, while the county was yet unborn. It is recorded that they wrote to their English provincial, to implore the German provincial of the Jesuits to send them German-speaking priests for New Jersey and Pennsylvania, where they "had learned the number, condition and residence of the Catholics." These Maryland priests, then, were in touch with our Pennsylvania Catholics of these regions as early as 1740.

In 1742 our first local missionaries came and settled in Goshenhoppen, now Bally. They were Rev. William Wapler, S.J., and Rev. Theodore Schneider, S.J. The latter became the first regular visitant of these Northampton regions and of all Eastern Pennsylvania, for twenty years; and his successor, Rev. John Baptist de Ritter, for

twenty-four years more. For the next fifty years the Goshenhoppen Jesuits, Revs. Peter and Charles Helbron, Rev. Paul Erntzen, Rev. Edward J. McCarthy, and Rev. Bernard Corvin, attended the Northampton county Missions. From 1828 to 1833 the secular clergy from Milton, Northumberland county, over one hundred miles distant, cared for our Catholics. In July, 1833, Northampton county was made a part of the Haycock, Bucks county, parish, and was the first organized parish hereabouts. In 1836, Bishop Kenrick authorized the erection of a *parish* church at Easton, the *first* in the *county*. Some claim, however, that there are traditions of a chapel in Beaver Meadows in 1820. In 1837, Rev. James Maloney took up his residence as pastor, remaining in Easton till 1844.

In 1808, all the territory of the original county was included within the boundary of the Philadelphia diocese, which embraced all Pennsylvania. Divisions of the diocese occurred, but the Northampton sections remained under Philadelphia until the Scranton diocese was formed in 1868, when Wayne, Pike, and Monroe counties were cut off; but Lehigh, Carbon, and the reduced Northampton remained in the Philadelphia jurisdiction. Prior to 1808 the county was a part of the diocese of Baltimore, which embraced the entire country, and Bishop Carroll, born in this country and a patriot of the Revolution, had jurisdiction. Prior to the Revolution, the colonies were under the Catholic Vicar Apostolic of the London district. Still earlier the spiritual jurisdiction of the New World followed the flag of the country claiming possession. Successively, therefore, the bishops of Spain, France and England had American jurisdiction, gave the missionaries their faculties, sent them financial and other assistance, and received their reports of local conditions and spiritual needs and dangers.

(*To be continued.*)

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